

# B'NAI B'RITH MAGAZINE



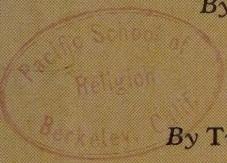
Volume XLI, No. 3 December, 1926

How Elijah Became the Jewish  
Patron Saint

By A. L. Sachar

Münsterberg—the Dramatic  
Figure in Psychology

By A. A. Roback



Parade

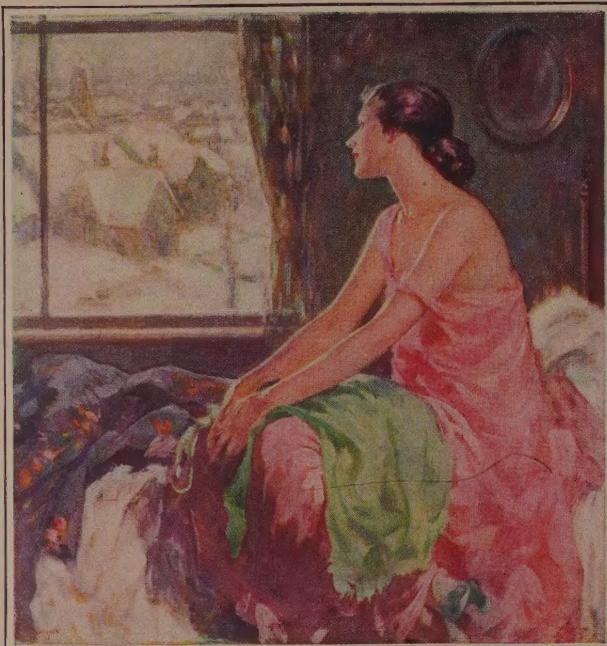
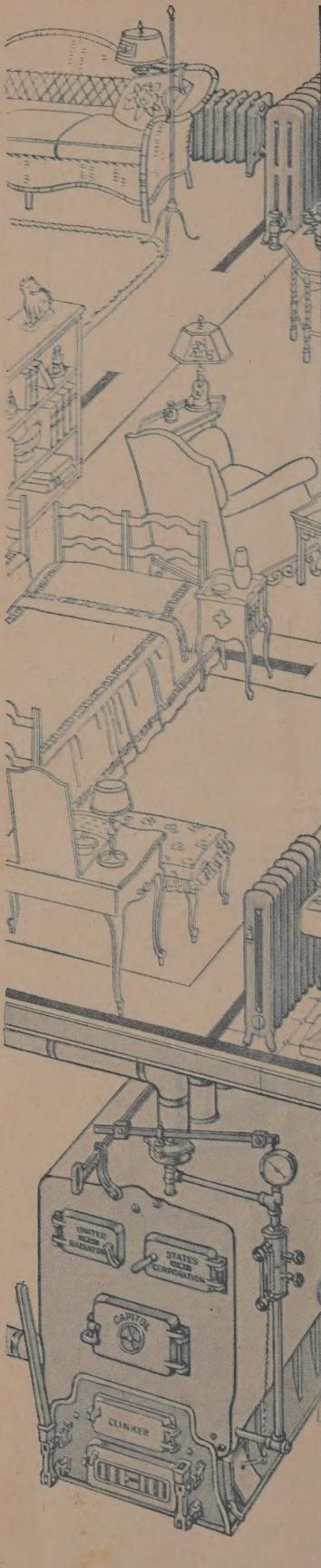
By Tupper Greenwald

THE NATIONAL  
JEWISH MONTHLY

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10 Cents a Copy

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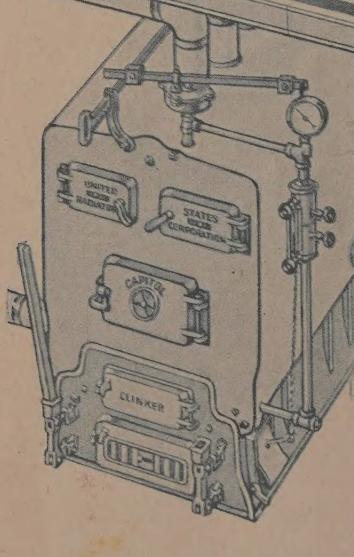
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bringing about that greater harmony which does not distinguish between race or religion. Our advertisers help bring about this greater harmony by advertising in the magazine. They deserve and we feel certain they will receive your support.

Kindly see that they get it.

## Our Contributors

¶ DR. A. L. SACHAR is an instructor in the history department at the University of Illinois. He is a frequent contributor to American-Jewish periodicals. Dr. Sachar is a graduate of Washington University, St. Louis, and of Cambridge University, England.

¶ GEORGE EISENBERG is an undergraduate student at the University of Illinois. He has been one of the most active workers in The B'nai B'rith Hillel Foundation since its origin.

¶ TUPPER GREENWALD, of Cincinnati, though only 24 years of age, has already had two of his stories selected for O'Brien's collection of the best of the year. One of these appeared in the 1924 edition and the second will be published in the 1926 volume. Greenwald contributes frequently to American-Jewish periodicals and popular humor magazines.

¶ I. A. ABBADY is a native born resident of Jerusalem where he is employed as head of the Interpreter's Division of the Mandatory Government. He is active in B'nai B'rith work in the Holy City. Last year he visited the United States in the interest of the Order.

¶ DR. A. A. ROBACK is a member of the psychology department of Harvard University. His literary work includes not only some interesting writings on psychology, but also translations from Yiddish and French, and articles on a wide variety of Jewish subjects. He is the author of a number of college text books.

¶ MORRIS LEE JACOBS, of New York City, has traveled extensively in European countries, devoting much of his attention to places of Jewish interest. He has frequently set down his observations for readers of Jewish publications.

¶ JOHN W. HERRING, formerly a Methodist minister in Terre Haute, Ind., is secretary of the Committee on Good Will between Jews and Christians of the Federal Council of Churches and in this capacity has worked in co-operation with the B'nai B'rith. He has been particularly interested in the Jewish immigrants in Mexico.

## In Our Portfolio

¶ WE OPEN our portfolio of articles which will be published in the near future. Thought inspiring and entertaining are the learned articles and stories which are planned.

¶ "FATE HAD DECREED what Asriel Mosheh should be. His father was ignorant; so was Asriel Mosheh. His father was a porter; so was Asriel Mosheh." So begins "The Story of Asriel Mosheh," adapted from the Hebrew by Rabbi Benjamin Frankel.

Fate was cruel to Asriel Mosheh even unto his dying day but the story ends with a note of hope.

¶ SIDNEY WALLACH, whose interviews with and studies of interesting personalities in Jewish life have appeared in this magazine, has written an article entitled "Glorifying the American Boob," in which he describes the satirical art of "Rube" Goldberg, the cartoonist.

"He sees shams and hates them; and he satirizes them as strongly as ever Juvenal satirized the Roman ladies," Wallach writes.

¶ IN "THE MIRACULOUS SCROLL," Harold Berman tells a fantastic tale about a Sefer Torah which legend endowed with all manner of magic powers.

¶ HAVING TRAVELED about the country extensively in the interest of the B'nai B'rith, Oscar Leonard has had the opportunity to see, at first hand, as few other men have seen, the influence of the Order in small Jewish communities. He relates his experiences in an article called "The B'nai B'rith Circuit Again."

¶ THE B'NAI B'RITH MAGAZINE goes to members of the order for the nominal sum of fifty cents a year. Non-members pay one dollar a year. Although the magazine is the official organ of the Independent Order of B'nai B'rith, subscription to it is not compulsory. Members who do not desire to receive their magazine may relieve themselves of further subscription payments by sending a statement to that effect on their stationery to the editorial office.

### Jewish Calender 5687

1926

Rosh Hashonah.....	Thurs., Sept. 9
	Fri., Sept. 10
Fast of Gedalia.....	Sun., Sept. 12
Yom Kippur.....	Sat., Sept. 18
Succoth .....	Thurs., Sept. 23
	Fri., Sept. 24
Hashana Rabba.....	Wed., Sept. 29
Shemini Azeraeth.....	Thurs., Sept. 30
Simchath Torah.....	Fri., Oct. 1
*Rosh Chodesh Cheshvan.....	Fri., Oct. 9
Rosh Chodesh Kislev.....	Sun., Nov. 7
First Day of Chanukah.....	Wed., Dec. 1
Rosh Chodesh Tebeth.....	Mon., Dec. 6
Fast of Tebeth.....	Wed., Dec. 15
Rosh Chodesh Shevat.....	Tues., Jan. 4
Chamishos Oser	
B'Shevat .....	Tues., Jan. 18
*Rosh Chodesh Adar.....	Thurs., Feb. 3
*Rosh Chodesh Adar Sheni.....	Sat., Mar. 5
Fast of Esther.....	Thurs., Mar. 17
Purim .....	Fri., Mar. 18
Rosh Chodesh Nissan.....	Sun., Apr. 3
First Day of Pesach.....	Sun., Apr. 17
Second Day of Pesach.....	Mon., Apr. 18
Seventh Day of Pesach.....	Sat., Apr. 23
Eighth Day of Pesach.....	Sun., Apr. 24
*Rosh Chodesh Iyar.....	Tues., May 3
Lag B'Omer.....	Fri., May 20
Rosh Chodesh Sivan.....	Wed., June 1

*NOTE: Holidays begin in the evening preceding the dates designated.*

*\*Rosh Chodesh also observed the previous day.*

# GONE



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Thus, for two years in succession, Chevrolet has broken all its previous records and has set a new mark in automotive history.

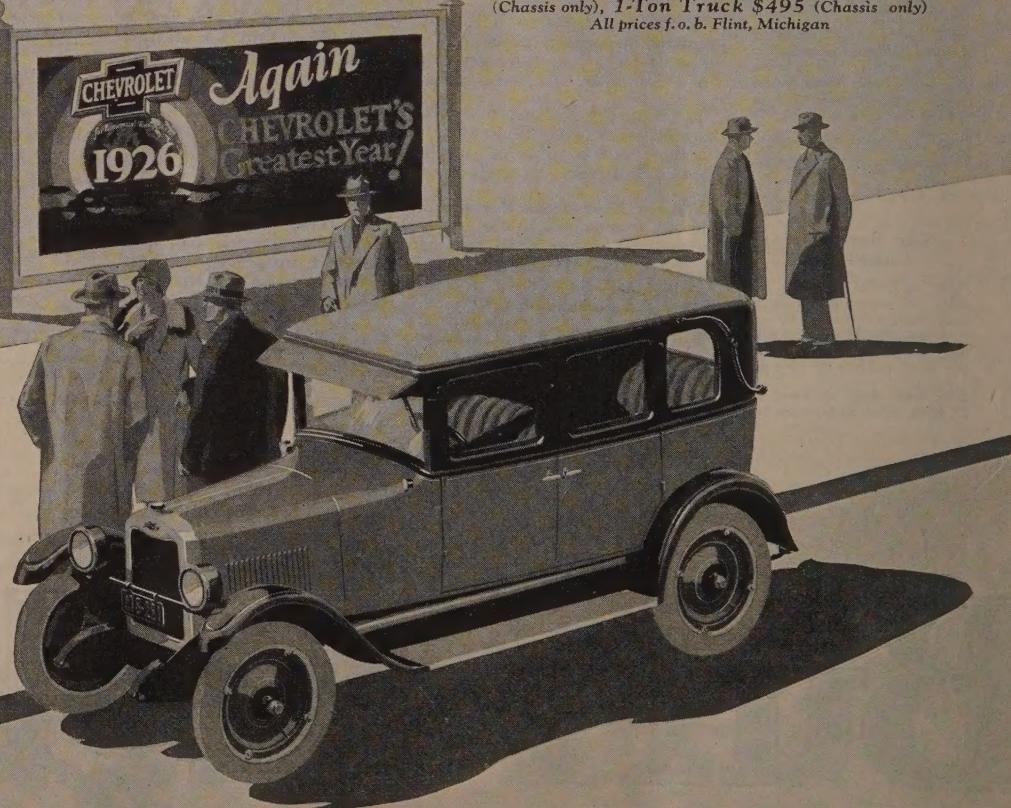
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All prices f.o.b. Flint, Michigan



# THE B'NAI B'RITH MAGAZINE

## *The National Jewish Monthly*

VOLUME XLI

DECEMBER, 1926

NUMBER 3

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B'nai B'rith Magazine: Published monthly under the auspices of the Independent Order of B'nai B'rith. Published at 118 S. Clinton St., Chicago, Ill. Subscription one dollar per annum. All new subscriptions and all changes in address of subscribers and manuscripts should be sent to Dr. Boris D. Bogen, Electric Bldg., Cincinnati, Ohio.

Entered as second-class matter October 18, 1924, at the post office at Chicago, Illinois, under the Act of August 24, 1912. Acceptance for mailing at special rates of postage provided for in Section 1103, Act of October 2, 1917, authorized October 16, 1920.

Articles bearing the names or initials of the writers thereof do not necessarily express the views of the editors of the B'nai B'rith Magazine on the subjects treated therein.

### More News of Unity in Israel

THIS magazine delights in the increasing signs of unity in Israel. Last month we had occasion to express our pleasure over the feeling for unity that was manifested in the Chicago conference of the Joint Distribution Committee. This month it is our privilege to rejoice at tangible evidence of unity seen in the Boston conference of the United Palestine Appeal.

Zionists and non-Zionists demonstrated a willingness to work in fellowship for the development of Palestine.

\* \* \*

There is a structure to be built—a home for those Jews for whom there is no home elsewhere in the world.

All Jews should be building this home. Does the religious, political or social opinion of the builders matter?

May one Jew say, "I shall not help in the building of this home for my afflicted co-religionists because I don't care for Zionism and many of these other builders are Zionists?"

May another Jew say: "This house must be built by Zionists alone. I can not work with zeal if non-Zionists come to help us build it?"

It is not the builder but the building that matters; it is not our differences of opinion but the suffering and the need of our co-religionists that matter.

We should hold fast to our individual convictions, but, at the same time, there can and must be accord on the main business at hand: The building of this home for people to whom most other doors are shut.

\* \* \*

It is in this spirit that negotiations between Zionists and non-Zionists for harmonious action in behalf of Palestine have been launched and may be completed by the time this magazine reaches the reader.

Announcement of such a rapprochement was made at the Boston conference by Dr. Chaim Weizmann.

He said: "I think I am entitled to say, in spite of all controversy, in spite of accumulated bitterness, that we shall obtain peace and unity and co-operation, and a share in the responsibility of this work."

And he read a letter from Judge Irving Lehman of New York, a non-Zionist: "It seems to me a tragedy that we American Jews who are Jewish in heart and thought; who recognize our duty to give of our strength and our plenty to advance and preserve Jewish ideals and to help our Jewish brethren in other countries who are less fortunate, should quarrel among ourselves as to how to give and where and when we shall give. No man may stand aside where there is need for his help. We must have peace. We must have real, honest co-operation so that such help may be effectual."

\* \* \*

And so say we all.

The house must be built, the builders remaining loyal to their different convictions even while they work loyally together for the house. Outside wait the hungry, the naked, the dispossessed.

We may not stop in the midst of the work to quarrel over our opinions. This has been the principle of B'nai B'rith throughout its long career as a servant in the house of Israel.

## **Why We Like the Jewish National Chest**

AND because we think that Jewry in America needs unity as much as Jewry in Europe needs bread, we approve the Jewish National Community Chest plan that has been launched in New York.

It is proposed to unite all national Jewish social agencies and all foreign Jewish relief and reconstruction bureaus into one body to make one nation-wide appeal periodically at one time.

We like this plan. We feel confident that if all the constituent agencies work together on a democratic basis, the Jewish National Community Chest will serve to unite all the groups of Israel in America in the realization that they are servants together in the ancient and most noble house of Israel, whether they call themselves Orthodox, Conservative or Reform, Zionist or non-Zionist.

Those who do not like us do not discriminate thus between us. To them we are all Jews. Let us accept their classification.

\* \* \*

## **The Queen and the Jews of America**

IF, as she indicated when she arrived here, the Queen of Roumania knew nothing about the mistreatment of Jews in her country, she ought to know about it now.

In every large city of the United States and Canada she was reminded of the medieval bigotry that has placed Roumania on an evil eminence as the most benighted country in Europe. Here a leading Jew refused to serve on the official reception committee organized to honor the Queen; there a rabbi declined to be the official representative of Jewry at the public reception to the Queen; in Toronto, Jews who participated in a reception, were denounced by co-religionists; everywhere Roumania's shame was made known through the newspapers.

So that if the good queen makes a report to her people on her impressions of America, she might well write: "While in America I was informed everywhere of persecutions inflicted upon the Jews of our country. In such an enlightened land as America it was most embarrassing for a queen to be regarded as the representative of the most benighted land in Europe. I hope the people will be more considerate with Jews in the future to the end that American excursions may be more pleasant for the consciences of our family hereafter."

Unfortunately, the Roumanian government suppressed all but the flattering reports of the queen's journey in America, so that the Roumanian people have heard only of the bowing and the scraping and the hand-kissing lavished upon the queen.

\* \* \*

## **How New York Launches One of Its Drives**

IT was a Sunday. In one hundred and thirty-four rooms of the Pennsylvania Hotel as many meetings were in progress. In one room the jewelers were in session; in another the clothing manufacturers; in another the retail merchants; in others the doctors, the lawyers, members of the theatre industry, et cetera.

After each group had consulted thus, they came together as one body in a mass meeting of 3,500 persons.

And so was launched New York's annual campaign which is to collect \$4,720,000 for the maintenance of local Jewish philanthropies.

## **The Joy of B'nai B'rith of Bulgaria**

WE have a letter from the B'nai B'rith of Bulgaria expressing their satisfaction over the fine part they played in the successful flotation of the Bulgarian loan. This loan, under the auspices of the League of Nations, had to do with the repatriation of large numbers of Bulgarians who were thrown upon the hands of the Bulgarian government in the exchange of populations with Greece.

It afforded the Jews of Bulgaria an opportunity to prove their fidelity to their country whose treatment of its Jews offers a good example to its vicious neighbor, Roumania. Under the leadership of the B'nai B'rith, the Jews of Bulgaria demonstrated how Jews serve a country in which they are treated well.

And now comes a Jewish deputy of the Polish Sejm with a proposal of a Jewish national loan under the auspices of the League of Nations, for the purpose of establishing in Palestine Jewish refugees who are not wanted elsewhere. He points out that such a loan, successful among the Greeks and Bulgarians, should be easily floated among the 15,000,000 Jews of the world.

\* \* \*

## **And What About Jewish Life in America?**

WE read of the Mizrachi Zionists meeting to consider means of preserving traditional Jewish life in Palestine. And in the various drives of the United Jewish Appeal we hear it said that unless we come to the rescue, Jewish life in Eastern Europe will perish.

It is good to save Jewish life anywhere in the world but when will we begin to think of saving our own Jewish life? It is languishing from an excess of prosperity. These drives alone serve to bring us occasionally to a consciousness of ourselves as Jews, and, occasionally, those who don't like us make us conscious of ourselves by attacking us.

Only by living as Jews will we save Jewish life in America; by feeling as Jews; by realizing ourselves as actors in a historic drama; by sensing our kinship to the host of martyrs who, through great travail, saved our faith; by the nourishment of Jewish culture; by preserving in our homes the beauty of Jewish tradition and Jewish symbolism as exemplified in such things as the candle lights on Friday night, the kiddush, the Chanukah lights—thus Jewish life in America may be saved.

Lest we be merely shooting an arrow into the air, we make a proposal: After the drives of the United Jewish Campaign and the Palestine Appeal are completed, let there be summoned a Conference for the Revival of Jewish Life in America.

To such an enterprise B'nai B'rith is ready to lend its organization and its influence. Already in its own sphere it is committed to the service of Jewish life, including in its activities the Hillel Foundation, a movement that has to do with the cultivation of Jewish life among Jewish college students; the A. Z. A., a Jewish fraternity, through which B'nai B'rith seeks to do for Jewish working boys the same service that the Hillel Foundation does for the Jewish students, and various other enterprises tending to the enrichment of Jewish life in the homes of its members.

## A Jew Adorning His Humble Place

**R**ECENTLY John Uri Lloyd, noted chemist, gave one hundred dollars to a United Jewish Campaign drive "in memory of Felix Moses of Stringtown, Ky." When he was asked who Felix Moses was and why he honored his memory, he answered:

"Felix Moses was a peddler in my native village. He was the most beloved man in the community. A noble gentleman who adorned his humble place in the world. He was the only Jew in our remote village and on account of him I learned in my youth to think well of all Jews. He was a worthy representative of a great people. Though separated from the body of his people, he remained true to his faith and once a year he left us for a week to go to the city to observe the Jewish holidays. For that we respected him the more.

"He has been dead some fifty years. If he were alive he would give to the limit of his humble means for his afflicted brethren. I give this hundred dollars for him."

May peace be granted in life eternal to Felix Moses, the peddler and all his kind. With packs on their backs they went to remote places and by their example caused the name of the Jew to be honored by their neighbors. To this day their memory is held in reverence in many villages of the land.

\* \* \*

## Abraham Bloch and Pinchos Lewinson

**T**HEY are boys and one lives in Vilna, Poland, and the other in Vienna. Both are orphans. They hungered and were fed by the bounty of American Jews. When their stomachs had been satisfied, it was seen that their spirits hungered also. And for the sustenance of their spirits they were placed in schools of art.

Now there has come to America the work of Abraham and Pinchos. From the hand of Abraham there has come "The Head of an Old Woman," beautifully done, and from the art of Pinchos there sprang the impressive figures of "The Rabbi and His Pupil."

Their works are among many examples of plastic, graphic and industrial arts to be seen in the exhibit of the orphans of Eastern Europe now on display in Philadelphia. The feeding of the hungry has been the least of the work of the Joint Distribution Committee; included in its beneficence are fifty-four professional schools and twenty vocational schools for the orphans. The exhibit represents the work of these schools.

We succored these children and they reward us with the sight of the loveliness of their spirits.

\* \* \*

## The Sad Case of the Jewish Parent

"INDIFFERENCE of parents to their children's spiritual welfare" is the greatest obstacle to the progress of Jewish education, according to the annual report of the Jewish Education Association of New York which shows that only twenty-seven per cent of the Jewish children of New York are receiving a Jewish education.

Doubtless the parents of the seventy-three per cent that are not receiving religious education feel satisfied with themselves as parents. They give their children money for the asking and mothers rejoice that their

daughters know how to wear clothes better than the daughters of their neighbors.

They delight at the social successes of their children which they accept as evidence of their own virtue as parents who know how to help their children get along in the world. And they feel they have endowed their children with all that is needed to make a life.

They remind us of the inventor who fashioned a man. This man could walk and talk and dance and count up rows of figures as well as multiply and subtract. And the world acclaimed the automaton as a successful man. But the inventor was not happy.

"I forgot something," he said. "I did not give this man a character."

\* \* \*

## Concerning a Certain Little Book.

**B**Y THIS time almost all B'nai B'rith have received the manual of Jewish information published by the B'nai B'rith Wider Scope Committee and edited by Dr. Samuel Cohon. It is, as a glance will show, a veritable pocket encyclopedia, the first of its kind ever published.

It is tangible evidence of the new wider scope program of B'nai B'rith which, among other things, is undertaking to make the Jew known to himself so that he may make himself understood by his neighbors.

In the awakening of Jewish consciousness it is essential for the Jew to acquaint himself with a knowledge of his history, of his part in the fashioning of our civilization, and of the contributions of his people to science, to literature, to music, to the other arts and to social well-being.

The Jew who knows himself will possess the consciousness.

\* \* \*

## Two Witnesses in Palestine

**D**R. HENRY PRITCHETT, of the Carnegie Foundation, has come forward with a critical survey of Palestine development which, he says, is quite visionary.

Therefore, most timely is the testimony of another witness, a member of the B'nai B'rith, a citizen of Palestine whose article "Motza—A B'nai B'rith Colony," is printed in this issue. Motza is no mushroom development, nor is it a development stimulated from outside. It is years old, and the youths who founded it have become venerable men; its growth has come from the unassisted labor and heroism and suffering of those who built it.

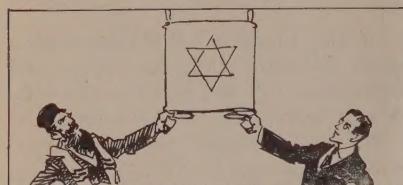
"Motza," says our witness, "is historically important as a link in the urban and rural development of the Holy City. Its story is one of conquest, of struggle with impossible conditions created by nature and by a primitive community. Motza is a romance of labor, a realization of a vision."

The men who built Motza are of the same quality as those who are now building the new Palestine with the assistance of the Jews of the world. They came originally from the same ghettos which were the home of the new builders.

In the presence of this colony might not Dr. Pritchett say: "Perhaps I have been too early in my judgment of the new Palestine."

# A Cross-Section of Jewish Life

## Religion



ORGANIZATIONS representing all shades of Jewish religious thought in America united into a single body for the common good at a conference in Philadelphia, last month. The new organization will be known as the Synagogue Council of America.

The constituent members are: The Union of Orthodox Jewish Congregations of America and its Rabbinical Council; the United Synagogue of America and its Rabbinical Assembly; the Central Conference of American Rabbis and the Union of American Hebrew Congregations. The constitution of the Synagogue Council stipulates that the constituent organizations shall retain their religious and administrative autonomy.

Among the questions on which the Council took action was the growing secularization of Jewish life in America and good will between Jews and Christians.

The Council also endorsed the movement to aid the Maranos of Portugal in their return to Judaism. Adoption of a five-day working week by industries throughout the country was favored.

Rabbi Abram Simon, of Washington, was elected president; Captain N. Taylor Phillips and Rabbi Elias Solomon, vice-presidents; Ben Altheimer, treasurer; Rabbi Abraham Burstein, secretary to the Board, and Rabbi Jacob B. Pollak, secretary.

\* \* \*

A CAMPAIGN to enroll 100,000 new members in the United Synagogue of America was started at a dinner attended by 500 persons in New York last month. Rabbis and presidents representing 75 congregations in greater New York were present.

THE importance of Jewish religious tradition as an integral part of the life which is being created in Palestine, occupied a large part of the discussion at the twelfth annual convention of the American Mizrachi, in Washington last month.

The Mizrachi is the Orthodox wing of the Zionist movement. In his address, Rabbi Jacob Levenson, who was elected president of the Mizrachi for the ensuing year, said:

"We consider that irreligion is a misfortune for Palestine. It is our task to see that these irreligious elements are removed from exercising influence on Jewish life in Palestine."

The convention adopted a resolution censuring the Palestine government for its indifference to the efforts of Jews to obtain access to the Jewish Holy places.

Other resolutions adopted have as their purpose the revival of religious interest in America. One of these resolutions proposed the summoning of meetings of religious leaders to discuss Sabbath observance and Jewish education.

Rabbi Meyer Berlin, of Palestine, who retired from the presidency of Mizrachi, criticized the British government for its passive attitude toward the Jewish efforts in Palestine, and asserted that this indifference is the cause for the critical economic condition now prevailing in that country. He further charged that the Zionist movement lacks leadership as a result of which the Mizrachi is refused funds for schools, sanitary and other activities, at the hands of the Palestine government.

The convention adopted another resolution declaring that it is "the holy duty of every Jew to buy property in Palestine and to invest in Palestine productions and enterprises."

\* \* \*

ON her visit to the United States, Queen Marie, of Roumania, was emphatically informed of the discrimination against minority religious groups in her country. A petition submitted to her by prominent American civic and religious leaders urged her to

intervene on behalf of the Jews, Baptists, Lutherans, Presbyterians, Unitarians and Roman Catholics of Roumania.

\* \* \*

A PROPOSAL to grant equal voting rights to women in Anglo-Jewish communal elections, was voted down at a meeting of the Council of the United Synagogue, in London, last month.

Sir Robert Waley-Cohen, who introduced the motion, stated that women have more time to devote to religious affairs and therefore should be given equal rights.

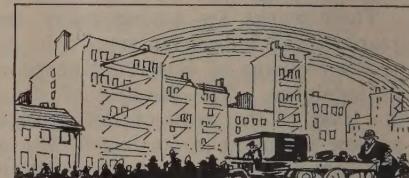
The motion was defeated on the ground that equal rights for women would be contrary to Hebrew tradition.

\* \* \*

THE thirtieth Biennial Council of the Union of American Hebrew Congregations will be held in Cleveland from January 16th to 20th. Fifteen hundred delegates are expected to attend. Matters affecting the advancement of liberal Judaism in America will be discussed.

The National Federation of Temple Sisterhoods and the National Federation of Temple Brotherhoods will hold their biennial meetings in Cleveland at the same time.

## Social Welfare



JEWISH communal leaders from various sections of the country, meeting last month in New York City at the home of Justice Irving Lehman, president of the Jewish Welfare Board, took initial steps for the creation of a national Jewish community chest for the support of philanthropic and educational institutions in this country and abroad.

The proposed central organization will collect and distribute funds throughout the United States for the combined requirements of the national groups, and will act as a central governing body for scores of national agencies.

Among the organizations suggested as members of the national chest are the Hebrew Immigrant Aid Society, the National Desertion Bureau, the Jewish Consumptive Relief Society, of Denver, the National Jewish Hospital, of Denver, the Leo N. Levi Memorial Hospital, of Hot Springs, the National Farm School, the Jewish Consumptive Relief Association, of Los Angeles, the American Jewish Committee, the Hebrew Union College, the Jewish Theological Seminary, the Rabbinical College of America, the Jewish Chautauqua Society, the Jewish Publication Society, the Jewish Welfare Board, the Training School for Jewish Social Work and the Bureau of Jewish Social Research.

\* \* \*

MRS. JOSEPH E. FRIEND, of New Orleans, was elected president of the National Council of Jewish Women, at the eleventh triennial convention of that organization in Washington, D. C., last month.

One of the interesting reports, delivered by Mrs. Elmer Eckhouse, of Newark, N. J., dealt with Jewish farmers in the United States and the work of the Council among Jews in the rural districts.

Mrs. Eckhouse stated that Jews in ever increasing numbers are turning to the soil as a means of livelihood. There are 20,000 Jewish farmers in the United States, she said. They till more than 1,000,000 acres of land.

\* \* \*

**A**BOUT three quarters of a fund of \$4,720,000, which is the goal of the tenth anniversary campaign of the Federation for the Support of Jewish Philanthropic Societies of New York, had been raised at the time of this writing.

Frederick Brown is general chairman of the campaign.

\* \* \*

"**G**OOD Samaritan Sunday" was observed in many churches throughout the country on November 14th, in answer to an appeal for help for Jewish sufferers in Europe, broadcast among Christians by Dr. S. Parkes Cadman, president of the Federal Council of Churches.

\* \* \*

**T**HE persecution of the Jews in Roumania was one of the chief topics of discussion at the Twentieth Annual Meeting of the American Jewish Committee in New York City last month. Louis Marshall presided.

The political outlook for the Jews of Poland is much brighter, it was reported. The present cabinet manifests a more liberal attitude toward the Jewish minority.

The Committee expressed its disapproval of the attitude of the American Jewish press toward the Schwartzbard case.

## Foreign



**T**HE Soviet government of Russia, through its president, Michael Kalinin, has expressed itself as favoring the establishment of a Jewish republic on lands in Crimea allotted for Jewish colonization.

Speaking in Moscow last month before a conference of the Ozet, Kalinin said:

"The first territorial Jewish units have been established. The Soviet government does not want the Jews assimilated; it wants to see them an autonomous nation in the Soviet Union. They can fully rely on the support of the Soviet government."

Kalinin expressed the belief that the conversion of the Jews from a petty trader class into a productive people will reduce anti-Semitism.

\* \* \*

**A**PETITION asking the League of Nations to intervene with the Palestine government for the purpose of obtaining an allotment of land on Mount Moriah, Jerusalem, for the reconstruction of Solomon's Temple, was considered by the Permanent Mandates Commission at Geneva, last month. The petition, which emanated from the ultra-Orthodox group of Jerusalem, was tabled.

\* \* \*

**P**ROTESTANTS of Hungary have aligned themselves against the numerus clausus which limits the number of Jewish students who may enter universities in that country. At a Protestant convention in Budapest a resolution declaring war on the numerus clausus was introduced.

**P**ROFESSOR JAMES FRANCK, of Goettingen, Germany, and Professor Gustave Hertz, of Halle, Germany, were winners of the Nobel prize in physics for this year. The prize was divided between the two scientists, Franck receiving the award for his research in segregating and measuring molecules and atoms.

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**T**HE trial of Sholom Schwartzbard, who killed Petlura, the pogrom leader, to avenge the outrages committed upon Jews in the Ukraine, will begin in Paris in January. Preliminary examination of witnesses was completed last month.

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**C**A THOLIC and Protestant clergy-men in Heidelberg have united in an organization to fight anti-Semitism in Germany. The organization includes many German professors.

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**T**HE Polish Minister at Buenos Aires has issued a warning against Polish immigrants proceeding to the Argentine. He states that 900 Polish immigrants, half of whom are Jews, are arriving in the Argentine monthly, and that in Buenos Aires alone there are 100,000 unemployed.

## Education



**R**E LIGIOUS training is being provided for 95,000 Jewish children, or 27 per cent of those in New York City, according to a report on five years of progress of the Jewish Education Association. The report says that the association's greatest obstacle has been the "indifference of parents to their children's spiritual welfare."

A movement to raise a scholarship fund of \$500,000 to give religious instruction to Jewish children whose parents cannot afford to send them to schools, will be started by the Association.

\* \* \*

**A**JEWISH high school where Yiddish will be the language of instruction has been opened at Bialystok, Poland. This is the sixth Yiddish high school in Poland.

# Wider Scope Campaign Gathers Momentum

Organization for the B'nai B'rith Effort to Raise Two Million Dollars Covers Entire Land



LOUIS MARSHALL, leader of American Jewry, said recently at a meeting called together to discuss the education of Jewish youth: "What all the tyrants of history failed to accomplish—the spiritual annihilation of the Jewish people, the richest, the greatest Jewish community the world has ever known is achieving by its neglect."

Mr. Marshall's speech was a challenge.

From every corner of the country the members of the B'nai B'rith are preparing to answer it. "We are aware of the cultural and educational poverty of Israel in America and we have taken upon ourselves the task of overcoming it."

This is the purpose of the \$2,000,000 Campaign of the B'nai B'rith Wider Scope Committee.

\* \* \*

FROM many sections good reports show that B'nai B'rith is rising to its duty:

CHICAGO, ILL.—What was regarded as a launching of the national campaign was staged here at the Edgewater Beach Hotel, November 7. The meeting was called for the purpose of planning the campaign for District No. 6. Eight mid-western states and Central Canada sent their delegates. Addresses were made by Henry Monsky, national chairman; Rabbi Louis L. Mann, James H. Becker, David Komiss, M. E. Greenbaum, and others.

On behalf of their constituent lodges, the delegates pledged themselves to help raise the quota for the District which is more than \$800,000. Of this amount Illinois alone has volunteered to raise a half million.

David Komiss, an outstanding figure in Chicago's commercial and communal life, is chairman for the District and his aides are the following state chairmen: Rabbi Louis L. Mann, Illinois; Robert Lappen, Iowa; Aaron Droock, Michigan; Arthur Brin, Minnesota; Irwin Stallmaster, Nebraska; Harry Lashkowitz, North Dakota; Joseph Livingston, South Dakota; Ben Saltzstein, Wisconsin, and Max Steinkopf, Central Canada. James E. Becker and M. E. Greenbaum are

Chairman and Treasurer, respectively, of the committee in Chicago. It is expected that Chicago's full quota will be raised during December.

PHILADELPHIA—Under the able leadership of Joseph L. Kun, District No. 3 is answering the call.

One such meeting was held at Allentown on November 9, at which leaders of the Jewish communities, in what is known as the Lehigh Valley—Easton, Reading, Chester, Bethlehem, Lancaster and Allentown—pledged themselves to assist in raising Pennsylvania's quota of \$125,000. Leonard S. Levin is the chairman for Pennsylvania.

ST. LOUIS, MO.—President Alfred M. Cohen and Executive Secretary Boris D. Bogen spoke at the conference of District No. 2 at St. Louis on November 7. Emil Mayer is chairman of the District.

PARKERSBURG, W. VA.—Joseph L. Kun, of Philadelphia, chairman of District No. 3, reports as follows on the success of a meeting held in Parkersburg to organize the West Virginia lodges for the campaign:

"A very enthusiastic meeting. It is really remarkable what sacrifices some people make for purely altruistic purposes.

"Two of the men who attended the conference came from the extreme southern end of the state, Bluefield, and on account of the rather poor railroad facilities in that part of the country, they traveled 16 hours to get there. Two of the other men traveled 14 hours, and so on.

"They readily assumed the state quota of \$40,000."

The local leaders in the West Virginia campaign will be: Harry Kaufman, Charleston, state chairman; Louis Hiller, Clarksburg; Louis Cohen, Martinsburg; Joseph Urdang, Morgantown; J. S. Broda, Parkersburg; Sidney Reichtart, Wheeling; D. Brown, Williamson.

WILMINGTON, DEL.—Pledges aggregating \$7,500 were made at a meeting of the lodge of Wilmington called together for the purpose of organizing for the drive. Wilmington practically is the only Jewish community in Delaware and its quota is \$20,000. Joseph Handler, of Wilmington, is the chairman for Delaware.

COLUMBUS, O.—Delegates to the Ohio State Convention of the Order visited the Hillel Foundation of Ohio State University and learned at first hand about this new factor in the life of the Jewish college student. Sidney G. Kusworm outlined the plans of the Wider Scope Committee to extend the Hillel Foundations and other cultural activities. \* \* \*

Alfred Shemanski, Seattle, has accepted the chairmanship, and William Sultan, Chicago, the vice-chairmanship, of District No. 7.

The following, in addition to those already mentioned, have been appointed to head the B'nai B'rith Wider Scope Committee Campaign in the states:

Arthur F. Friedman, of Denver, chairman for Colorado, New Mexico and Wyoming; Joseph Seigler, of Newark, chairman for New Jersey; Sidney G. Kusworm, Dayton, O., and Edwin J. Schanfarber, Columbus, O., chairmen, and Lou M. Frank, vice-chairman, for Ohio; Dr. Julius Kangisser, St. Joseph, Mo., chairman for western Missouri; Julius E. Lehman, St. Louis, Mo., chairman for eastern Missouri; Milton G. Newman, Peoria, Ills., vice-chairman for Illinois; E. P. Adler, Davenport, Ia., vice-chairman for Iowa; Edward Lichtig, Bay City, Mich., vice-chairman for Michigan; Samuel Reuler, St. Paul, vice-chairman for Minnesota; Harry Malashock, Omaha, vice-chairman for Nebraska; William Stern, Fargo, N. D., vice-chairman for North Dakota; Ben Nickoll, Milwaukee, vice-chairman for Wisconsin; H. A. Friedman, Edmonton, Canada, vice-chairman for Central Canada.

The following are newly-appointed local leaders of the campaign:

Dr. Harvey H. Weiss, Cumberland, Md.; Rabbi W. Wilner, Frederick, Md.; Louis Shimel, Charleston, S. C.; S. Wolf, Albermarle, N. C.; B. Hurwitz, Carthage, N. C.; Jack Lipman, Chapel Hill, N. J.; Lionel Weil, Goldsboro, N. C.; E. Epstein, Rocky Mount, N. C.; Sigmund Wallace, Statesville, N. C.; Rabbi F. I. Rypins, Wilmington, N. C.; and A. Shapiro, Winston-Salem, N. C., chairmen; Charles Lippel, Cumberland, Md.; Lee Weinberg, Frederick, Md., and A. V. Williams, Charleston, S. C., vice-chairmen,

# Louis Marshall's Three Score and Ten



LOUIS MARSHALL comes to his seventieth year this month. A great advocate whose chief client has been the Jewish people. A powerful statesman for Jewish rights in the chancellories of Europe. A Jew eloquently conscious.

Such is Louis Marshall. In all his mature years he has served, giving his time and talents as generously to the state as to his people. Age has not taken his zeal, and today he is one of the leaders of Jewry not merely by the title to leadership that years of service give him but, chiefly, by reason of a forceful and energetic personality undimmed by the years.

Louis Marshall was born December 14, 1856, at Syracuse. He became a lawyer in 1878 and after practising in Syracuse for sixteen years, he moved to the City of New York. At the age of thirty-four he had already attained distinction in his profession and was appointed a member of a commission to revise that portion of the State constitution relating to the judiciary. He served as a delegate to the constitutional convention of 1890 in New York State, and again in 1894 and in 1915—the first citizen of the United States to serve in three constitutional conventions.

\* \* \*

A N able lawyer in the courts; a sturdy defender of justice in the social order. He is seen as a member of a Governor's committee to investigate conditions in the East Side and as chairman of the State Immigration Committee appointed by Governor Hughes. In the midst of many affairs he took the leadership of those who sought abrogation of the treaty with the Czar's Russia because of discrimination in that country against Jews.

As mediator in a strike of cloak makers, his protocol of settlement was so just that it has been the basis of many strike adjustments since.

As a Jew, he is a gallant and tireless champion of justice for his people. His is a respected voice in America and Europe.

A leader of his people; a spokesman before the bar of the conscience of mankind whenever there was wrong to be righted. He is president of the American Jewish Committee and is president of the American Jewish Relief Committee that collected \$80,000,000 for the succor of Jews after the war.

A statesman, speaking in Europe for the minority rights of his people in various countries.

Such is Louis Marshall, the Jew.

\* \* \*



Louis Marshall

TODAY finds him still among the foremost of the champions of the Jews. In the meeting of the Joint Distribution Committee at Chicago several months ago he appeared, an exalted figure, to plead for new consecrations, new sacrifices, new pledges to Jewish idealism.

He spoke as one animated by the spirit of the prophets; as one aflame with the love of his faith and of his people. At seventy, his voice and his energy still are tireless in the service of Jewry.

We think of the story of the man who in his youth began a pilgrimage to the temple at Jerusalem. On the way he stopped often to succor

other pilgrims who had fallen by the wayside. He carried on his back the stricken wanderer; often he paused for many weeks at a village to serve its people. So that when years had passed he was still far from Jerusalem, and he was an old man.

"I may not live to see the temple," he said. But another pilgrim answered him: "What does it matter? Thou hast built many temples on the way."

The seventy years of Louis Marshall are adorned with many temples.

# Harry and I

## We Found a Jewish Atmosphere in the B'nai B'rith Hillel Foundation at the University of Illinois

N THE fall of 1923, Harry and I were sent away to the University of Illinois. Our mothers were greatly concerned about our future. What would become of our Jewish training? they asked ruefully. They begged us to "keep kosher." They cautioned us to seek our friendships among Jewish boys and girls. I am certain that there were other young people who were similarly advised. Mothers are Israel's firmest proclaimers.

At the university I found that there was sufficient reason for our parents to worry. The State College was large. There were nine thousand students. Three hundred were Jews.

Harry and I were determined to please our folks. We arranged to have one kosher meal a day at the home of a motherly woman who for years had obliged Jewish students. We learned from her of the existence of an orthodox synagogue, and there we attended the New Year services. Later, we gathered that there was a reform temple in town. So on Yom Kippur we divided our time between the synagogue and the temple.

The young rabbi interested us greatly. That Yom Kippur, he made a stirring appeal to the Jewish boys and girls to form a group among themselves for the purpose of fostering Jewish activities. He entreated them to come and see him. He would be overjoyed, he said, if the Jewish students would meet to discuss religion, Jewish literature, and the current problems of the day. He told us about the little place that the community of Champaign had provided for us. It was a place where we could study, socialize and talk about things Jewish. The young rabbi was magnetic. Harry was enthusiastic.

Some weeks passed. We had given up eating kosher meals, for the table was annoyingly crowded. Now, Harry and I were even more lonely. And recalling the young rabbi's words, we sought his company.

We went to the Hillel Foundation

By George Eisenberg

which was located about one-half block from the campus.

Harry and I found ourselves in the midst of a quiet group, gathered in a circle about the rabbi. He greeted us warmly. The boys and girls were discussing the word "prophet." Harry was asked his interpretation of the word. I was asked. Then the rabbi gave a charming discourse upon the meaning of the word. I was happy to have talked; I was happy to have learned.

We saw the rabbi after the meeting. He put us at ease with his big smile. This was the Hillel Foundation, he said. It had been formed to bring the Jewish boys and girls together and to teach them the full significance of Judaism. This was being accomplished in a simple manner. All the Jewish students of the university were invited to these modest quarters. Discussions on literature, current topics and religion were held by various groups. Committees were formed and given work to do. The Social Committee planned smokers for the boys, teas for the girls, and a few "mixers" during the year. The Religious Education Committee encouraged and sponsored the discussion groups. The Menorah Committee saw to it that the Menorah Society, which had struggled feebly by itself, presented not less than one paper a month.

"There are about three hundred Jews here, but only fifty are courageous enough, or willing enough to admit it." That was what the rabbi said in the fall of 1923.

In the fall of the following year, Harry and I were placed upon committees. Unusual energy was displayed in every activity. The name of the foundation was changed. It now was the *B'nai B'rith Hillel Foundation*. The development of the Foundation that academic year was miraculous. And at the same time, Harry and I noticed a remarkable evolution among the Jewish students.

The committees of the Foundation increased from about three to seven.

Large numbers of students now were coming to the Foundation. There were reasons. Jewish leaders of national fame came to speak before us every month. We were producing Jewish plays. We were having courses in Jewish history and ethics, for which the university gave credit. Our interest in our organization was stimulated by the news that there was to be another *B'nai B'rith Hillel Foundation* at the University of Wisconsin. But most enheartening was an announcement by the rabbi that of the four hundred Jews then on the campus, over two hundred and fifty of them were willing to write their religious preference after their names.

In the fall of 1925, Harry and I were the happiest of boys. We were placed in charge of committees. We were proud. And we became twice as active. For that matter the whole Foundation was startlingly active. There were larger classes in Jewish history and ethics. There was a playwriting contest for plays with Jewish themes. There were essay and sermon contests. The winner of the latter was permitted to deliver his sermon in the temple.

Harry went to a neighboring town and conducted a Sunday School. The president of the Foundation, a very brilliant lad, went to neighboring small towns every week to conduct religious services. A literary magazine was started for the purpose of encouraging the skillful writers among us to turn their attention to Jewish subjects.

Harry and I realized that we were definitely in a Jewish atmosphere despite the fears of our parents, and even though the general tendency of the college student's interests was away from religion. This year, of the six hundred Jewish students at the University of Illinois, five hundred when registering, reluctantly acknowledged their religious affiliation.

Other *B'nai B'rith Hillel Foundations* are functioning at Ohio State, Michigan and Wisconsin Universities. Additional ones will be established. Our colleges have become the cradle of American Judaism.

# Can Organized Religion Be Religious?



HIS may seem a strange question and yet there are many people who are asking it with entire seriousness. Usually we have confused the church and religion. We have assumed that the church is religion. The truth is that a church, or a synagogue, is no more religion than a college is intelligence. The point of our question depends upon what religion is.

Just to be arbitrary, let us say that the religions we call Judaism and Christianity are manifestations of the overwhelming desires of true Jews and Christians to be serious about the brotherhood of man and the Fatherhood of God. This may be a highly unscientific or non-philosophic definition, but I am convinced that it means at least as much to my fellows of the same common garden variety as myself as if we were to speak of the cosmic urge or humanity's demand for an answer to the unanswerable. Can the church, then, help men live as children of a common Father?

## Three Barriers to Brotherhood

At the expiration of two years of special interest and effort in the relationship of Jews and Christians, one is forced to recognize that the three most serious barriers to human brotherliness are the division of men into economic classes, the pigmentation of men's skins with different colors, and the separation of men into different churches. Protestants, of course, are apt to feel that the Catholic church or the synagogue is to blame. Jews are apt to feel that the Protestants or the Catholics are to blame. Catholics are apt to feel that Jews and Protestants are to blame. But, suspending the question of blame, the stark, unlovely fact remains that churches have often tended to defeat the very ideal of brotherhood that is central in their common teachings. Some of the most glaring examples of intolerance and unbrotherliness of our day are partly ecclesiastical in their roots.

## The Klan Not an Isolated Case

We have been apt to single out the Klan for particular censure, but this is, of course, a hopelessly "contemporaneous way" of getting at the problem. The real fault lies in the something called human nature. Given a

By John W. Herring

little encouragement, human nature will raise up a luxuriant crop of intolerance over night. And intolerance looks curiously the same no matter who wears it. Just now the "white Protestant Nordic" exhibits the most vivid rash.

The truth is that intolerance runs like a dark stain through all peoples. As a rule, the stain is darker in majority groups. It is "safe" to be intolerant when one has the numbers on his side. The stain is also apt to be darker in groups characterized by uncontrolled emotionalism or by unschooled intelligence. Mob passions find such groups defenseless prey. It is a dark commentary, too, on human sportsmanship that the Hindu "untouchable," or the "superior white," or the "privileged rich," or the "Christian majority," or the "Briton, ruler of the sea," have a much worse record than the weaker, or the poorer, or the smaller, or the less civilized groups that have been their victims. "Noblesse oblige" has never been the law of intergroup attitudes.

## Religion's Foremost Task

Thus, it is no idle pleading when we urge that the chief religious duty of mankind today and in all days is to purge our groups of intolerance and to impregnate them with an over-powering sense of the kinship of all men. Practically speaking, we have been content to preach brotherhood and to practice division. And we have ample evidence that the spiritual house of mankind cannot stand, never has stood, when thus divided against itself by the war between theory and practice.

It seems clearer and clearer that we have not adequately understood the nature of our problem. We have talked of brotherhood but we have never made a serious attempt to fashion a society in which brotherhood has a fair chance. To illustrate briefly: We have so organized ourselves into watertight groups that we are quite ignorant of one another's real selves. How many Protestants out of a thousand know anything about the inside life of a devout Catholic? And, again, is not Judaism a closed book to ninety per cent of Christendom? Or how much opportunity does the average Jew have to learn about the inner life of a Christian? It is all very well to say that all we need

in our society is a code of tolerance that is keyed in the philosophy of "live and let live." But human nature does not work that way. Where ignorance is, intolerance thrives. Where understanding is, tolerance is a natural fruit. What we have done is to organize and entrench our differences. What we need to do is to organize and emphasize our agreements. Let us not misunderstand one another. We do not plead for the invention of any spiritual "esperanto," for the anemia of a life reduced to a common denominator. We plead rather for that high ideal of civilization which can glory in variety because it has gloried first in unity. No artist can safely venture to be original until he has first mastered those indubitable truths that underlie all art. No society can afford to differentiate except as it achieves a basic unity. Let us not forget that there is a polar difference between conformity and unity, that conformity is a shallow exercise that stunts the soul, whereas unity is a supreme discovery that vitalizes the soul to range onward in creative living.

## Ignorance Is the Mother of Prejudice

Is it not obvious that our sectarianism, our denominationalism, our whole system of water-tight groups, each with its special loyalty to that which is within and its prejudice against that which is without, need careful surveying and modification? If men hate or mistrust the unknown and are kindly, or at least generous, towards the known, then does it not follow inexorably that a society of mutually ignorant groups will be a hating society and, as a hating society, will continue to organize its klans, its wars, its inquisitions? Is it not fair to say in the light of the World War and of our internal strife that civilization itself hangs on our ability to build an understanding society? Does not the ultimate worth of the League of Nations, of our mediums of common information, of our community movements, of our tentative steps towards religious understanding, lie in their power to further this understanding?

## A New Leadership for the Church

We believe most firmly that we of the church have been laggard—that the newspaper, the Community Chest, the  
(Concluded on Page 112)

# How Elijah Became the Jewish Patron Saint

By A. L. Sachar

**J**EWISH imagination is as powerful as Jewish tenacity. It takes the merest promise of an idea and weaves it into tender dreams and beautiful phantasies. It soars upward with common men and humdrum events, and brings them back, resplendent with glory, dross transmuted to gold. All that it requires is the impetus, and given that, it spins on and on until the most exquisite patterns have been woven.

Perhaps this alchemy of imagination was developed by the bitter persecution to which Jews ever have been subjected. When the hardness and drabness of life overshadowed all happiness, when the hunted people found only blows and tears and despair wherever they turned, they took refuge in a dream world, far from blood and torture, far from restrictions and repressions. They went back to the heroes who had triumphed over Israel's enemies in the past, and from them drew courage and hope and the will to go on. For the brutality, the selfishness and the horrors of the past they substituted virtues that could shine out through the ages. David became a glorious warrior, ever battling for God and the right; Solomon was the wisest man who ever lived. His little Temple loomed larger than any structure built since. Little Palestine became the center of the world. And as the Jewish imagination was fed by despair, the ancient heroes became living, breathing realities. They brought succor in every distress. The fiercer the persecution the more desperately did the queer game of pretend go on.

One of the most fascinating products thus created by the virile Jewish imagination is the personality of Elijah. There is little in common between the Biblical prophet, harsh, severe and relentless, and the lovable, attractive patron saint of Jewish life, evolved by centuries of dreaming and hoping. The imagination found in a few Biblical stories of Elijah a rich yield of comfort. It called upon Elijah to continue working miracles in times even more distressing than



Sargent  
Elijah

those through which he lived when he fought for Jehovah against Baal. As the passing centuries magnified his exploits and projected them far beyond his own lifetime, Elijah grew to epic proportions until, as Stanley remarks, we have "the grandest and the most romantic character that Israel ever produced."

The Biblical story of Elijah is tense with dramatic incidents, but the figure of the prophet inspires awe and fear rather than love and confidence. The little kingdom of Israel, which he troubled with his curses, was ruled by the brilliant military leader, Ahab, and his famous Sidonian consort, the crafty, aggressive Jezebel. The country was prosperous and the people lived in comfort and security. Because of the resounding victories of Ahab's father, the name of Israel

stood high among surrounding peoples. But the worship of Jehovah was in grave danger. Jezebel, a true daughter of a bloodthirsty priest, had brought her gods with her and was fanatically devoted to them. Her high places, centers of Baal worship, dotted the country, and the number of her priests ran into the hundreds. Their coarse, lascivious worship horrified those who remained faithful to the simple, austere ideals of their wilderness god. But they could not raise their voices in protest. Jezebel and her gods ruled the land with tyrannical rigor.

Suddenly, like a flaming meteor, Elijah swept out of the desert to champion the cause of Jehovah. With uncut hair, wild eyed, clad only in a shaggy sheep pelt, he rose up before the astonished Ahab, denounced him in blasting language for his perfidy, uttered a dreadful curse, a continuous drought for Israel, and then disappeared as suddenly as he had come. All in a flash. Who was this savage from the desert? Where had he gone? None could say. Ahab could only shudder as he realized the full significance of the awful curse.

The daring prophet paid dearly for his words. He was forced back into the desert where he lived like a leper, cut off from all men, slipping from one hiding place to another, ever followed by the wrath of the outraged monarchs. Ravens brought him food, a kindly Phoenician widow showed him surprising kindness, but life was hard and bitter in the arid wastes. Meantime Israel was suffering, too, from the fearful drought brought on by the curse of Elijah. As his country gasped for breath, Ahab was willing to consider almost any expedient. And now Elijah suddenly reappeared, calling for a contest of strength between Jehovah and the gods of Sidon.

"Enough of halting on both knees," he cried, "If the Lord be God then follow Him; but if Baal, follow him."

On the peaceful slopes of Mount Carmel the strange trial of strength was held, Elijah pitted against the entire force of Jezebel's priesthood.

The offering was placed upon the rude altar and all the day the priests gashed themselves and cried and begged that Baal send a consuming fire down from the heavens to prove his power and his pre-eminence.

"But," in the quaint words of the Biblical narrative, "there was neither voice, nor any to answer, nor any that regarded."

Elijah taunted the poor men as they prayed and gesticulated; he suggested that they cry louder or cut themselves deeper; their gods might be asleep or out on an errand. At last, as evening came, the exhausted priests gave up. Elijah now came forward confidently and prayed quietly to Jehovah to prove himself the true God. The offering was at once consumed. The zealous old fanatic then called upon the awestruck populace to destroy his defeated rivals, and at once every one of the eight hundred and fifty were dragged down to the little river Kishon and killed for the glory of Jehovah. The great drought came to an end. . . .

Ahab was completely humbled by the miracle, but the doughty Jezebel refused to admit defeat. When she was informed that her priests had been butchered by the wild prophet from the desert, she swore an awful oath to do to Elijah what he had that day done by the river Kishon. Elijah again had to betake himself to the desert to escape the vengeance of the infuriated queen.

He was so worn out by his toil, so tired of the wretched hunted life of the unpopular prophet that he prayed to God for the rest and peace of death. Then there came to him one of the most remarkable visions ever vouchsafed to man. God appeared to Elijah in the cave of Moses and revealed to him His will. The manner of His coming was significant. A whirlwind passed by; then there was a terrific earthquake and a roaring fire. But God was in none of them. God spoke His message in a "still, small voice." It was a call to patience: God's will would be done in good time and through strange messengers. But perhaps it was also a sign that Elijah had been too violent. There had not been enough tactfulness and gentleness in his ministry. At any rate, Elijah, now searching the depths of his soul, recognized that his own mission was ended. He had stirred the conscience of his people. The completion of the work of purging Israel must be done by another, gifted in other ways. He at once chose as his successor, the bland, diplomatic

Elisha, who combined zeal and loyalty to Jehovah with a pleasant, genial personality and a subtle, courteous manner.

The abdicated prophet made one last appearance before his royal enemies, a worthy climax to a tempestuous life of missionary work. Ahab, spurred on by his irrepressible consort, had executed Naboth, a humble citizen. All the pent up wrath of the prophet surged up within him as he came upon Ahab. He bitterly upbraided him and vowed that the dogs of the street one day would lick up the blood of the rapacious monarchs who trifled so irresponsibly with the fundamental liberties of their people. And having uttered the curse, soon to be fulfilled, he disappeared. Out into the desert, his only home, he wandered and there together with Elisha, he lived until the peace and rest that he prayed for was granted him. For, one day while they were talking together, a chariot of fire appeared and carried Elijah to heaven.

In fire the old prophet vanished. Fire, indeed, is the symbol of his whole career. His alleged miracles must have made a remarkable impression upon his generation. But it was after he had gone that the greatest miracle occurred. The stern, austere figure, who never knew the meaning of peace, whose every word was a challenge, was transformed through the centuries into the kindly, gentle patron saint of Jewish life. The poor and the needy called upon him in every emergency. An Elijah saga developed out of Jewish folklore, and the son of the desert was mellowed, humanized, softened until he became the solicitous friend, the inspiring comforter.

When the rabbis, caught in the cruel talons of Rome, were suffering martyrdom for their faith, it was Elijah who showed them means of escape by secret doors and hidden paths. When the infuriated mob surges about the little synagogue, frantically seeking to kill and burn and pillage, it is Elijah who brings celestial assistance in the form of a raging storm that cows the multitude. When the unfortunate daughter is left alone in the world and there is none to provide for her, it is Elijah who becomes her guardian. He brings her a splendid dowry and a pious, devoted husband, and leaves her in happiness, surrounded by all the sweet blissfulness of domesticity. When the poor man is swindled out of the savings of a lifetime by the lip serving hypocrite with the large

phylacteries, it is Elijah who appears opportunely to redress the wrong. He comes in a dream to let the victim know by what shrewd artifices he may outwit the swindler and win back his precious little treasure. Ever and anon the prophet comes to homes of sorrow, bringing joy and happiness. The very dumb beasts in the streets feel his genial presence. The rabbis say that the joyous barking of dogs is but a sign that Elijah is in the vicinity, ready to work his blessed miracles.

It is interesting to compare two versions of Elijah which come out of the earlier rabbinical literature. In one, the Biblical prophet stands out with every characteristic faithfully preserved. He has taken refuge in the cave of Moses near Mount Horeb, and God speaks to him in the "still, small voice." The message is not flattering. God chides Elijah for being the constant accuser of Israel. Why must he be always denouncing them, calling upon a fatherly and compassionate God to punish them? He ought rather to be pleading for mercy. The rabbis who tell the story are disturbed by the relentlessness of Elijah. They feel that he is too much obsessed with his quest for justice and does not sufficiently emphasize the qualities of repentance and mercy.

The other tradition presents an Elijah who has departed far from his Biblical temperament. Rabbi Baroka is walking with the prophet through a very busy and crowded street. "Who," he asks, "of all who live here will inherit Paradise?" Elijah thinks for a moment and then points out two jesters. Eternal happiness will be theirs despite the fact that they are unlettered and unknown. For they help to dissipate the sorrows of men. What a character for the austere protagonist of strict justice! So much has tradition changed him.

But Elijah cheerfully accepts every new role that tradition presses upon him. He cannot have too many. They all sit lightly on him, and he hunts feverishly for new things to do. Not alone does he rush about the earth indefatigably crusading for the good and the virtuous, but in Heaven, too, he stands ever ready to perform the chivalrous deed. He is stationed at the crossroads of Paradise to receive every pious person who comes by, and to lead them to their reward. On the eve of the Sabbath, when all punishment ceases automatically, he brings the wretched souls out of Hell and gives them peace while the Sabbath

lasts. And when they have atoned for their sins, he is within calling distance to lead them to their places in a hard-earned Paradise.

Today, after three thousand years, Elijah has so endeared himself to Jewish life that he is part and parcel of the most significant social and religious functions. During the Seder, the door is opened for him and he enters to join in the gladness of the holiday. A cup of wine awaits him on every Jewish table. Many beautiful legends have associated themselves with the cup of Elijah. At every circumcision, too, Elijah is present. A special chair—the Chair of Elijah—is prepared for him as part of the ceremony. He is included in the prayers. For he is the guardian of the child and blesses it as it is welcomed into the brotherhood of Israel. Vigilant guardian in Heaven, blessed guardian on earth—what people would not cherish his memory with affection and love!

Yet, it is reasonable to wonder why Elijah, of all the characters in the great gallery of Jewish history, was chosen to be the patron saint. It must have taken painful efforts of the imagination to soften those fierce, wild eyes, to clothe that rough, nervous figure, to tone down those rude, bitter accents of denunciation, so that the widow and the orphan would not be frightened by the very approach of their benefactor. One would expect Abraham rather than Elijah to occupy the honored position in the affections of his people. He is the kindly father of the faith, the first to sense the presence of the true God. He was hospitable, gentle, courteous, a man who shared his crust of bread with the stranger.

But as between the volatile Elijah and the placid Abraham, Jewish life very naturally cries out for Elijah. There is undeniable fascination in Elijah's fiery personality, in his sudden appearances and disappearances, in his blind, unreasoning devotion to Jehovah, and, above all, in his amazing courage. There are few spectacles more sublime than that of the solitary Elijah pitted against a whole kingdom of enemy priests on the slopes of Mount Carmel, each side praying for revelation. Victories are not common in Jewish life, but here is one so spectacular, so stupendous, that the imagination is stunned. And then there are other moving scenes. Elijah defying Ahab and his vicious wife and all of their chariots and cohorts; Elijah alone in the wilderness, with

the friendly ravens that bring him his meager meals; Elijah and his faithful disciple Elisha who witnesses his miracles with awe and feels so unworthy to succeed the Master—there is romance, rich romance calculated to appeal to generations crushed by persecutors until the only color left in life comes from the thrilling past.

And, too, there is in Elijah intriguing mystery that gives wings to the imagination and helps to make him the most interesting character in Jewish history. We know nothing of his origin except that he was a Tishbite and that he came from Gilead. So Jewish folklore quickly manufactures a genealogy that traces Elijah back to God's favorite angel; and Gilead stimulates thought when it is remembered as the wild country redolent with the memory of the heroic bandit chieftain, Jephthah.

But more interesting even than the mystery of Elijah's origin, is the miracle of his fiery ascent to heaven. He did not die as other men. He went up in a chariot sent by Jehovah Himself. Of no other has this been written, with the possible exception of Enoch, concerning whom there are a scant half-dozen lines in Genesis—"he walked with God and was not; for God took him." Where have they gone? Where are they now? Can they come back? In both cases, speculation naturally developed. Legends about Enoch became so numerous that the Book which bears his name is one of the most interesting in apocryphal literature. And about Elijah's ascension, too, speculation has never ceased. His miraculous departure from earth makes it so much easier for him to be the patron saint. Countless times has he reappeared suddenly to bring assistance when he was most needed. The weak and the oppressed in all ages have felt that he was close to them, watching over their destiny.

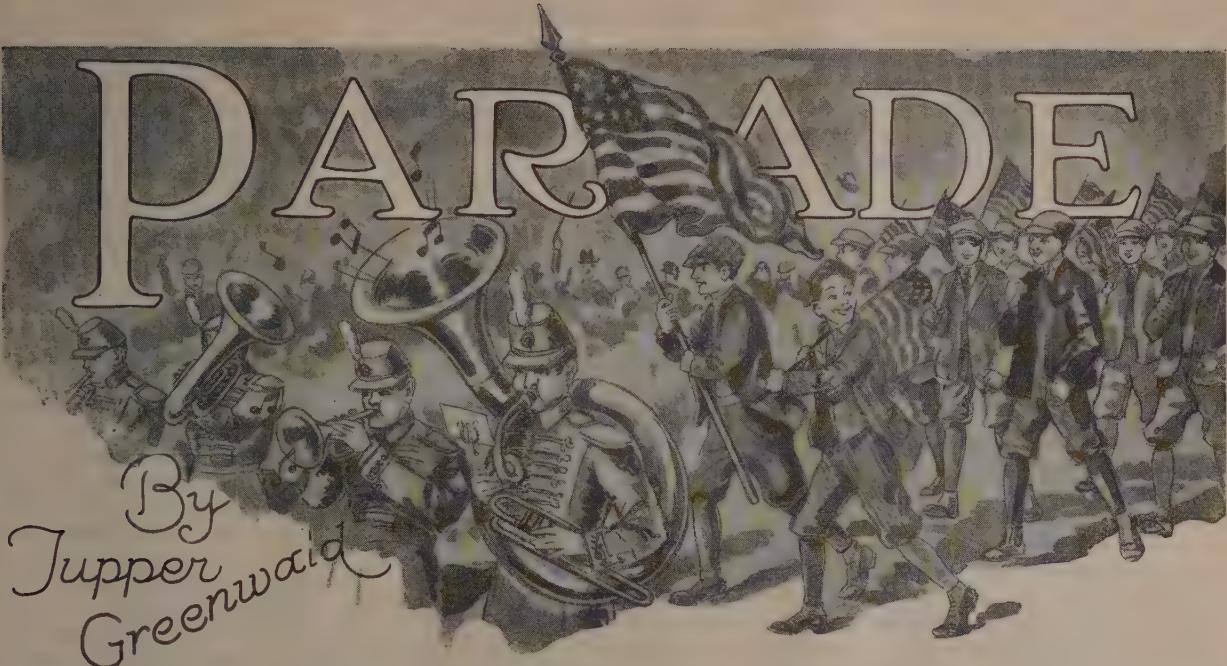
The tradition that Elijah would be the precursor of the Messiah, was a natural development. Already in the tumultuous days of Malachi it was predicted that the fiery troubler of Ahab would come with a series of great miracles to usher in "the great and awful day." He would recall Moses and his generation, he would crush the mountains in his hands as if they were nothing, and he would reveal the eternal mystery of life and death. Then the sufferings of Israel and all peoples would cease. The millennium would come. . . .

## Can Organized Religion be Religious?

(Continued from Page 109)

commercial association, the trade union, have been more catholic than we. And we believe that "mankind is in danger of digging the gulf that may prove its grave in its prepossession with those creedal matters that divide mankind." But we believe also that the average American community is surprisingly ready for an opposite leadership from the church. We blush to record what has taken place in the past dozen years in scores of American communities, where a rabbi and a minister meeting for the first time in a Community Chest campaign, have stumbled on the miracle of their common humanity and have proceeded to a practical and deepening fellowship. We blush because their religions divided them and their secular activities brought them together. "Let the secular movements in our communities do the unifying," say some. Well, why not? No, for two reasons. First: when the unifying of mankind is left to the Community Chest and the subdividing of mankind is left to the church, then the church abandons its most religious of tasks. In an exceedingly important sense, it becomes less religious than the so-called "secular" community agency. And second: there is no agency in the community with powers so uniquely suited for the task of harmonizing groups to one another as the church. The church reaches the people—and it touches them on their "caring" side. True, their "care" and earnestness is sometimes bigotry. But even bigotry is more hopeful as raw material than is the flippancy of the street. Furthermore, this dream of brotherhood is a religious dream. It cannot come through the newspaper, by radio, by community "drives." It will come, if at all, through the firing of men's souls.

The program of the church in the local community, if modified by this philosophy, would be moved to revolutionary things. Jews and Protestants and Catholics, modernists and fundamentalists, labor and capital, black and white, would sit down together in an infinite number of joint conferences. Age-old walls would be torn down. "Loyalties" would become both deeper and broader. Men would dedicate their spirits to richer and more generous living. We might hope to find the oversoul and to hear the universal music.



*By  
Tupper  
Greenwald*

**A**T no time was the kinship of the boys of the First Intermediate School more apparent than on Memorial Day, when, in brave parade, they followed the veterans of three wars. Four abreast the boys came, marshalled by their teachers, and you saw one hundred and ninety-one pairs of dark knickerbockers, one hundred and ninety-one white shirts, and one hundred and ninety small glossy flags. There was a single large flag at the head of the column. Jimmie Boyd, whose grandfather had lost a thumb at Shiloh, held it aloft.

Beside Jimmie, in the front rank and keeping step meticulously with him, marched his friend Maxie Rosenfeld. Maxie's face was pink with the same pinkness that sat on the hundred and ninety other faces. The high flush was induced by pride and reverence; and by the hot sky from which the sun dropped a wide pouring radiance as endless as the sky itself.

"Hep, hep—keep in step!  
Hep, hep—keep in step!"

To the imperious cadence of these grunted words the boys swung along the sticky asphalt. The parade had lasted three-quarters of an hour and it was becoming a little monotonous. Only the big bass drum sounded ahead; the brass instruments, the cornets, the French horns, and the trombones were still. As the procession swerved around a corner Maxie caught a glimpse of the musicians tucking handkerchiefs into their collars. . . .

"Hep, hep—keep in step. . . ."

. He began to improvise little variations on the chant. Thus, by employing a "w," he produced:

"Hwep, hwep—kweep win stwep!"

After a time this palled, so he swallowed air, clamped his lips tight, and then expelled the air through his nostrils in sharp, staccato gusts precisely in time to the scrape of the feet and the boom of the drum.

Only the upper level of his brain was involved in these manoeuvres. What occupied him at bottom was the thought that at three o'clock today he must take his usual Hebrew lesson. Today, of all days, when the world was multi-colored with flags and men trod to brass music, he must spend an hour-and-a-half with Reb Chatzkel the Hebrew teacher. His playmates, Jimmie Boyd and the rest, would be free to shift for themselves at the end of the marching. A group headed by Jimmie was going to play the Court Streeters a game of ball at three sharp. The Court Streeters had issued a challenge. He would not be on hand to trounce them—he, the best outfielder on the team. . . . He saw that he was different from Jimmie Boyd; yes, where Hebrew lessons were concerned he was different. He had to be.

This notion did not spring fully bodied into his mind as he marched. It had been born months ago, at the beginning of his intimacy with Jimmie, when the latter had moved into a house in the next block. After their first half-hour of conversation they had decided to build a shack in Jimmie's back

yard. And it was arranged that they should work on it immediately after school hours each day. For a whole week Reb Chatzkel the Hebrew teacher did not see Maxie. In the end, though he did see him—at a stern conference held in the dining room at home. Maxie's mother and father were disgusted and chagrined. Maxie could not look into their faces. Reb Chatzkel, a tiny man but heavily bearded, with a foreshortened left leg that made his trunk bend almost parallel to the ground when he walked, was kind.

"Do not punish the boy," he cried, in a voice that quivered with the tonal quality of a prayer. "Do not punish him. Punish his company; punish the world; punish the Galuth!"

But despite Reb Chatzkel's plea Maxie was spanked. Not vigorously (he had had severer spankings) but vigorously enough to make him understand that after school hours Hebrew study must precede carpentry.

So with forced casualness he had told Jimmie Boyd:

"I guess I can't work with you no more on the shack. I mean—not till after five o'clock."

"I eat then," Jimmie said. "That's when we eat." Then—"Say, why can't you?"

"Well," he mumbled painfully, startled by an upwelling of queer shame that thickened his tongue, "you see—after school—I gotta take lessons, that's what. My father says I gotta take lessons."

"Gee," said Jimmie sympathetically, "I hadda take lessons too, once. I got out of it, though. Can't you?"

"These here, they ain't like—like yours. I mean—they're lessons where—you know—it's Jewish, see?" The word had almost choked him. He held his face averted from Jimmie's, for he felt that Jimmie was staring.

"Oh, I see," Jimmie murmured. "I thought you meant pianna or vi'lin. I hadda take pianna. But I got out of it."

"I can't."

And then Jimmie had magnanimously closed the discussion:

"Well, you belong to the shack. You're in. It's half up. We don't halfta pull out of wack. I guess I c'n finish it myself." And Jimmie had.

Maxie had been grateful. He demonstrated his gratefulness in a number of ways. He gave Jimmie a blood-red agate; he contributed a dollar and forty-five cents towards the purchase of a two-dollar scroll saw which they had seen advertised in "The American Boy." Every week, they had decided, each must put a nickel in a box. At the end of the first month the box held forty cents; then seven weeks passed without a contribution from Maxie; but finally, with the advent of Chanukah, having received eight shiny twenty-five cent pieces from parents and relatives, Maxie deposited five of them in the treasury. And two weeks later the cherished scroll saw was installed in the shack. They put a placard on it:

"THIS BELONGS TO  
J. BOYD  
M. ROSENFIELD

HANDS OFF UNDER PENALTY OF  
THE LAW"

There were many exciting nights inside the shack. Jimmie and Maxie were pioneer scouts. They were Daniel Boone and Simon Kenton and they fought off Indians. One night in the dead of winter they were at Valley Forge. They were George Washington and Israel Putnam and they fought off Britishers. And on another night, when it rained and thundered, they manoeuvred the *Monitor* against the Confederate ironclad *Merrimac* in the raw waters of Hampton Roads. In the hottest heat of that engagement they smoked; they smoked corn-silk wrapped in spirals of newspaper. . . .

"Hep, hep—keep in step!"

Hep, hep—keep in step!"

Now the procession was nearing the

large esplanade that fronted the City Hall.

"Remember, boys . . . remember!" The command passed from teacher to teacher.

Maxie remembered: Upon reaching the Mayor's stand on the steps of the City Hall they must halt, and in accordance with a formation that had been rehearsed in the schoolyard for over a week, they must mass themselves to form a huge "Ist." And then, at a signal from Mr. Eyler the principal, they would deliver the pledge of allegiance, which would be followed by the singing of "America." Maxie was prepared.

As the band began to play "The Stars and Stripes Forever," the marchers breasted forward into the esplanade. There was a quickening of pulse, a sharp tense erectness among the boys of the First Intermediate School. Chests were thrust out, shoulders squared, mouths tightened. Maxie breathed "abdominally," as the gym teacher had instructed.

The music ceased. A long moment of suspense came. There was a piercing blast from a whistle.

"Halt!" shouted Principal Eyler. "Front—face!"

The boys of the First Intermediate School wheeled. Another moment of suspense, of tension, and then Mr. Eyler made a sweeping movement with his right hand.

"Now!"

There was a rapid, nervous breaking of ranks. Boys weaved about teachers who stood planted in commanding positions. Teachers huskily shot forth numbers:

"One to twenty here! . . . Over here—twenty to forty—over here. Here—sixty to eighty. Here . . . here! . . ."

And Maxie, taking his place beside Miss Schiel, the geography teacher, was saying, "I'm two—I'm two," while Jimmie, in front of him cried: "I'm one—one" and the other boys called out other numbers which had been assigned to them the day before.

There was a broad smile on Mr. Eyler's face as he turned and bowed to the Mayor, who shook his hand. The crowd on the sidewalk burst into a cheer.

Once again Mr. Eyler waved his arm. Jimmie Boyd stepped forward four paces, bearing the flag, and halted stiffly. The boys and teachers lifted their hands towards the flag:

"I pledge allegiance to my flag and to the republic for which it stands—

one nation indivisible, with liberty and justice for all."

Then brass instruments blared and the boys sang "America." Maxie couldn't hear his own voice in the bellowing, volume of sound; but he was aware of the taut stretching of his lips, and the prickling gooseflesh that covered his whole body like a new coat of skin. . . .

"How 'bout some ice cream?" Jimmie suggested to Maxie as they walked out of the school yard after the parade. Together they scuttled down the street to a corner where a sweating hokypoky man had drawn up his cart.

"Say," said Jimmie, as they flicked their tongues at the lumps of tutti-frutti cream in their cones. "Say, we're playin' the Court Streeters this aft."

"I know," Maxie said.

"Ain't you gonna play?"

Max gulped before replying. "I told you," he said, "I can't. I gotta take a lesson at three."

"Gee," from Jimmie, "gee, they oughta let up on you. Today's Decoration Day, ain't it?"

Maxie blushed.

"Say," Jimmie coaxed, "why don'tcha duck? We need somebody that c'n sock the ball."

Maxie shook his head.

"I wisht I could—but I can't," he said.

Twenty minutes later they were at ease in the close, warm atmosphere of the shack.

They heard a church-bell bong twice. Maxie started; his heart dropped. In another hour he would be imprisoned in the cubby-hole at Reb Chatzkel's. Jimmie—Jimmie would be behind the bat against those Court Streeters. Gosh, he'd like to take a few smacks at the ball against that Court Street pitcher, Tony Catanzaro. . . .

"Oh, say!" Jimmie suddenly cried. "You wait here a minute. I'm goin' in the house. I'll show you somethin' in a minute!"

And before Maxie could question him, Jimmie was streaking it across the sun-baked yard.

Maxie was too despondent now to be curious about Jimmie's errand. He felt tortured, tortured by the heat, by the prospect of suffering at Reb Chatzkel's.

In his mind he saw things against his will—Reb Chatzkel in the narrow, musty room. The Reb blew his beaked nose with a huge bandanna handkerchief and poked snuff into his hairy nostrils with bony fingers covered by tight, scarred skin that was as shiny as celluloid. . . .

## PARADE

"*Verteitsch!*" Reb Chatzkel commanded. "Translate!" indicating a certain part of the withered yellow page in the thick warped book. And Maxie saw himself "translating"—that is, repeating the meaning of a passage which he had learnt mostly by rote:

"Then David said to the Philistine: 'Thou comest to me with a sword, and with a spear, and with a shield: but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou has defied. . . .'"

Gosh, today was Memorial Day, and he must sit and sweat in a dark room with an old man. The room would smell of dust and chicken-feathers: Reb Chatzkel's wife plucked chickens at five cents a head . . . He would duck! He decided to tell Jimmie that he would duck. It didn't matter if he did get a whipping. Getting hold of one of Tony Catanzaro's fast ones would be worth it . . .

Suddenly Jimmie reappeared. Maxie looked up and saw him striking a pose in the doorway. In his right hand he was brandishing a heavy, rusty sabre. Maxie quivered with delight.

"I never showed you *this!*" Jimmie chortled.

Maxie grabbed for it.

"Aw, lemme hold it—lemme hold it for a wile," he begged.

"Now wait—wait—you'll get cut!" Jimmie screamed.

Finally Jimmie yielded, and Maxie held the sabre. Jimmie handed him the scabbard and Maxie fixed it in his belt. It touched the floor, it was so long.

"Oh gosh!" he gurgled. "Gosh, oh gee! It's a beaut!" And he strutted fiercely about the room, holding his head high, like General Lee.

"Come on now," Jimmie demanded after a moment. "Come on—it's my turn now."

"Aw-uh," and Maxie reluctantly surrendered the weapon.

Jimmie struck another pose.

"This here," he said, hand on hilt, "belonged to Grandpap. Boy, he was some fighter. He—he cleaned up on them Confed'rates all right. He got a thumb shot off. He was with the cavalry. Oh, he could ride! The way he got his thumb shot off—he said they was gettin' ready for a charge and *zing!* there went his thumb cut off clean like as if with a razor. But that didn't faze him. Boy, he went right in that charge and golly how he cut 'em down—jest with four fingers!"

Jimmie's eyes bulged and he was swinging the sabre savagely.

"Then his horse got nicked, and keeled over. Napoleon—that was the horse's name. He took a header, see? And when Grandpap started to pick hisself up—what d'you think he saw?" Maxie shook his head excitedly. "What?"

"Five great big Confed'rates comin' up on him. Five great big guys—and there he was on the ground, tryin' to get up." Jimmie paused, and asked pointedly. "Now what would you 'a' done? What would you 'a' done, huh?"

Maxie was a trifle disconcerted by the question. "Why—uh—" he said, "why, I'd 'a' tore into 'em with the sword, I guess."

"A lot you know!" Jimmie snorted. "That would 'a' been dumb, with five against one and their pistols out. Nope—Grandpap, he was wise—he crawled behind his horse and blazed away at 'em with his pistol. He popped off three, and then his ammunition was gone. The two left, they came at him with bay'nets. Their ammunition was gone too. But Grandpap he was too fast. It was *whoosh*—like this!" Jimmie swung the sabre. "*Whoosh—whoosh,* and goodby Confed'rates."

Maxie eyed Jimmie incredulously.

"You mean to say he laid out all five?"

"Why, sure!" Jimmie cried decisively. "He laid 'em out! He was game, he was. D'you think he was scared?"

"No, but—but why didn't they surround him?" Maxie asked. He was rather irritated by Jimmie's pride in his grandpap.

"You better ask *them!*" Jimmie retorted. "He didn't give 'em a chance. You don't know my Grandpap."

"And where was the rest of the Confed'rates?" Maxie pursued. "Didn't they come after all?"

"Sure," answered Jimmie, "but by that time he had *his* army with him. And they give them Confed'rates hell!"

There was a silence.

"Don't you believe it?" Jimmie demanded belligerently.

Maxie fidgeted. "Why, sure—sure. I was only wondering a little, that's all."

But Jimmie wasn't mollified. He stiffened slightly, and flung scornfully:

"What 'ud your grandpap ever do?"

Maxie was dazed for a moment. He had never talked much with his grandpap. His grandpap was a sick man who couldn't speak English. He was ailing all the time.

"He—he, I guess he wasn't no soldier. He's sick."

Jimmie stared triumphantly. He spat through the window to show his disgust with Maxie.

There was a furious pounding in Maxie's heart.

"My grandpap," Jimmie continued in a calmer tone, for vehemence seemed unnecessary now, "my grandpap got a medal. He was some fighter, I told you." Then—"I guess *nobody* in your fam'ly was ever a soldier, huh?"

Maxie winced—doubled his fists, clenched his teeth. Should he sock Jimmie? Should he?

"I'll tell you somethin'!" he cried heatedly. "I'll tell you somethin'! I guess you never heard of David, did you?"

"David who?" Jimmie returned.

"David—David, that's who! He was a fighter that would 'a' knocked a hundred Confed'rates into a—a pretzel, that's what! He went up against a gi'nt—a guy as big as the City Hall. And he floored that old Goliath—"

"Oh, you mean in the Bible," Jimmie said. "You mean in Sunday school," and he added lightly: "I thought you meant some David in your fam'ly."

"Well, he was a—a Jew!" Maxie hurled at Jimmie.

"Well," Jimmie put in, holding his ground, "what of it?"

Maxie's face burned, and he cried impotently:

"He was—he was a little fella—and here was this gi'nt all dressed up in a iron suit. David, he didn't have no suit, but he laid that big stiff out. That's what he did!"

"Yeah," scoffed Jimmie—"in the Bible."

"You don't believe it? You know a lot." There were tears in Maxie's eyes.

Jimmie saw the tears. A long silence set in.

"Aw, gee," Jimmie suddenly said, "what's the use o' gettin' mad?"

Maxie did not reply.

"Say," Jimmie went on, "say, can't you duck out of that lesson today? We're gonna need you to knock the stuf-fin' out o' them Court Streeters."

Maxie swallowed hard. He was unable to meet Jimmie's gaze of frank friendliness.

"I—I wisht I could," Maxie finally said. His upper lip trembled. "I wisht I could. . . ." He made for the doorway. "I ain't mad—I was jest crazy with the heat or somethin'. I gotta take that lesson. See you t'night."

# Hugo Münsterberg—The Dramatic Figure in Psychology

Written on the Occasion of the Tenth Anniversary of His Death, December 16, 1916

By A. A. Roback

**I**N the years immediately preceding Münsterberg's death, when he was at the height of his popular fame, I was frequently taken to task for venturing the opinion that he was the greatest living psychologist. I was ready to make an exception, of course, in the case of Wundt, but as Wundt had already passed the octogenarian mark, I felt that it was proper to award the palm to Münsterberg.\* Little did it occur to me that the wizened and decrepit teacher would outlive the robust and almost burly pupil.

Many of my academic friends would frown upon my judgment, probably on the supposition that a man could not be popularly known and still be deserving of lasting fame. When my friends were asked, however, to suggest the names of other psychologists who might lay claim to greater achievement, there was either a marked pause, often surprising to themselves; or else a feeble attempt was made to meet the challenge, the inadequacy of which became obvious after a process of elimination.

## Münsterberg's First Bid for Fame

Münsterberg was but twenty-five years old when he wrote his *Willenshandlung*, a monograph in which he attacked Wundt's innervation theory, i. e., the doctrine that we feel the amount of effort we are employing, let us say, in lifting a weight or in doing similar work—which meant, according to Wundt and indeed even to greater scientists, that we are actually conscious of the nervous impulse of discharge that flows from the central nervous system to the muscles, and therefore conscious of the will as a direct experience.

Against the authority of his teacher, Münsterberg contended that the sense of effort was entirely due to the sensations coming from the muscles, tendons and joints (technically known as the kinaesthetic sensations), and had noth-



Hugo Münsterberg

ing whatever to do with the outgoing current from the central nervous system. The formidable Wundt did not think it beneath his dignity to reply to his young opponent, who had just been graduated from his laboratory. An animated controversy arose in which Münsterberg won his laurels, but also lost the favor and friendship of his famous teacher at Leipzig. It is even whispered in close circles that Wundt brought his influence to bear in stirring up anti-Semitic feeling among the authorities of the University of Berlin when Münsterberg's candidacy came up for consideration. It was at this time that the young psychologist was recommended for an appointment at the technical college in Zürich; and three influential German professors were not slow in sending a collection of unfavorable criticisms of the candidate to the governing board of that institution. These were Wundt, Natorp and G. E. Müller. (My information comes from a leading European philosopher, himself a Jew.)

The pluck and effective argumentation of the young scholar, however, had already attracted the notice of William James in this country. So highly did he esteem the book, *Willenshandlung*, that he quoted argument after argu-

ment from it in his *Principles of Psychology*. In one passage he says: "Herr Münsterberg's work is a little masterpiece. . . . I shall repeatedly have to refer to it, and cordially recommend to the reader its most thorough refutation of the *Innervationsgefühl theory*." James believed that the doctrine of innervation received its *coup de grace* at the hands of Münsterberg; and it was undoubtedly due to Münsterberg's initiative that Wundt himself finally abandoned the view which he had so fervently cherished and defended.

## An International Reputation at an Early Age

From the very beginning of his academic career Münsterberg was a storm-center, the object of both vehement attacks and unstinted praise. It was his good fortune while still in his twenties, to be criticised by older and more established men than himself, such as Wundt, Natorp and G. E. Müller.

The extent of Münsterberg's influence in the development of psychology will be realized when we consider that in 1904, Chiabra, who is anything but sympathetic to Münsterberg's psychology, wrote that "the two currents of psychological thought now dominant in Italy . . . correspond to the schools of Münsterberg and Wundt." (*American Journal of Psychology* 1904, vol. XV p. 513.)

Let us bear in mind that at the time he and Wundt swayed Italy in opposite directions, he was but forty years old. In Denmark, the aged Höffding singled out Münsterberg's system for discussion in his little book "Problems of Philosophy"; while in England, Lord Haldane, the former Lord High Chancellor, dwelt on Münsterberg's views in his Gifford lectures, delivered a number of years ago. Thus he was not only well-known in his own country, but had actually made a name for himself in the United States, Italy, Great Britain and Denmark.

## The Great Popularizer of Psychology

Münsterberg has been generally condemned for writing popular magazine articles and catering too much to the public. Apparently his critics fail to

\*By the way, his name is not spelt "Münsterburg," as it appears in the Jewish Encyclopedia.

appreciate what his popular articles and lectures meant for the expansion of psychology in this country. We may safely venture to say that if psychology has been able to advance in this country with such a gigantic stride, so that there are actually no fewer than twenty psychological periodicals published in the United States (not counting the pseudoscientific magazines posing as psychological), while the college curriculum reports show psychology to be the most popular study in a number of our universities, no small share of the credit for giving the propelling force to this vast movement is due to Münsterberg's initiative.

His activities in applied psychology in connection with medicine, law, industrial efficiency, advertising, and various other departments of human endeavor, served to make his science widely known and respected by the physician, the lawyer, the business man, the executive, and others. Much of what he has written on these subjects, it is true, is slipshod and unscientific in the rigorous sense of the word (e. g., in the *Witness Stand*, which brought him quite an income), but he has at least enlisted the interest of these various practical men in behalf of psychology, certainly not to the detriment of either.

In organizing the International Congress of Arts and Sciences at St. Louis, Münsterberg undertook and completed most successfully a tremendous task. The proceedings of this Congress are given in a number of large volumes.

The *Deutsch-Amerika Institut*, which he founded with the purpose of promoting good feeling between this country and Germany, was, as we all realize now, a less successful venture, though it had the hearty support of the Kaiser who conferred a Prussian order upon its founder and first director. Ineffatigable worker that he was, the European war added a new line of activities to his burden that already had been unbearably heavy.

"I am working day and night now," he wrote to his friend Prof. William Stern, now of Hamburg University. Obituary note on Münsterberg, *Journal of Applied Psychology*, June 1917, vol. 1, No. 2).

#### His Career and Achievement

Hugo Münsterberg was born in Dang in 1863, the son of a Jewish merchant. After being graduated from the Danzig gymnasium, he studied at Geneva and Leipzig, taking his Ph.D. degree under Wundt. He later studied

medicine at Heidelberg, where he obtained his medical degree. In 1887 he married Selma Oppler, whose father, an army physician, is said to have been a *Chassid*.

In 1888 he became *Privatdozent* in philosophy at Freiburg, and from then on his career was phenomenal. Three years later he was made assistant professor at Freiburg, and the year following, William James effected his appointment as professor of psychology and director of the psychological laboratory at Harvard. He received an honorary A. M. degree from Harvard, an LL. D. from Washington University, and a Litt. D. from Lafayette College. In 1910, he was sent to Berlin as exchange professor. It was on this occasion that he met the Kaiser and began his political activities. He was vice president of the International Psychological Congress at Paris, organizer and vice president of the International Congress of Arts and Sciences at St. Louis in 1904, vice president of the International Philosophical Congress at Heidelberg, fellow and vice president of the American Academy, president of the American Psychological Association in 1898, and president of the American Philosophical Association in 1908.

He was the first to give a university course on hypnotism with demonstrations (at the University of Berlin). His writings comprise about thirty volumes on the most diverse subjects, including a book of verse under the *nom de plume* "Terberg." He was also the editor of the *Harvard Psychological Studies* and one of the editors of the *German Classics*, as well as the consulting editor of numerous periodicals. The quality of his works is not even. Some, for example, the one on the European War, which went to press two weeks after the great war had broken out—were decidedly unworthy of a man enjoying his prestige.

It was really the war that brought on his sudden and premature death, the tragic climax of a dramatic life. Yet, amidst this tragedy, there was a ray of consolation in the fact that he died in blissful ignorance of the impending embroilment of this country and the crushing defeat of the Germans. His last note was a Christmas peace message, written for the paper of the College (Radcliffe) in which he was overcome by the fatal stroke during his lecture. The morning he left the house to lecture before his girl students, he was in high spirits over the peace overtures Germany was reported to be making.

Some, who do not mean to be irreverent, thought it was the "psychological moment" for Münsterberg to die, for it saved him a great deal of humiliation and discomfort that were in store for him. None the less, his death was an irretrievable loss to psychology, as he was about to return to his philosophical and scientific pursuits and complete the system he had mapped out in his twenties, in spite of the many side-issues that occupied him, such as reading manuscripts for publishing houses, conducting experiments in the interests of industrial organizations, and treating patients by means of psychotherapy, a hobby which he indulged in some years before.

#### The Contrast Between Freud and Münsterberg

The contemporaneous achievement of Freud and Münsterberg, which is marked by points of similarity as well as by distinct lines of cleavage, suggests the possibility of a comparison between the famous Austrian Jew and his equally illustrious German race-fellow along qualitative rather than quantitative lines.

If we characterize Freud as a path-finder, Münsterberg takes his place as a pace-maker. The appearance of Freud on the firmament of psychology marks the advent of a new constellation. Freud made it his business early in life to map out a course for himself that was free from the moorings of tradition. His interests were at first those of the practitioner, but gradually his practice became a mere laboratory or perhaps clearing house for his theories; and as is usually the case with scientists, the concrete gave way to the abstract.

Münsterberg, on the other hand, was not a revolutionist in his field. If he ever veered from the beaten path of his masters and older contemporaries, the move was occasioned by a thorough-going examination of the principles involved. Münsterberg looms up in the annals of psychology as an historic figure, if only on the strength of his associations and affiliations. His name recalls those of his teachers and colleagues, his opponents and advocates. In a sense, Münsterberg is the last of the Mohicans. The old *régime* in psychology found in Münsterberg its most exemplary representative. Orthodox psychology with a philosophical halo around it—that is what Münsterberg stands for. The German-Jewish psychologist, Stern, is much like him in

comprehensiveness, and superior to his lamented friend in some respects, but he lacks that dramatic quality which makes for leadership.

Münsterberg and Freud had both some circumstantial or environmental points in common. They were both reared in a commercial atmosphere. Their families belonged to the middle class. Both had studied medicine as a profession, and both realized their capabilities in other spheres of activity. Münsterberg and Freud started on their careers in much the same way, but what a gulf separates the two personalities! The tempestuous and yet at bottom deliberate and calculating Münsterberg created a stir on his very first venture, while Freud, apparently lost in meditation, thought in reality brimming with energy, drifted about in search of a haven, oblivious to the world around him.

In later life, Münsterberg is, as the Talmud would have us act toward strange visitors, both *respected* and *suspected*; Freud is either *adored* or *abhorred*. Logical development is the distinctive feature of Münsterberg's writings. He almost constrains you to subscribe to his views by his forceful statements. Freud rivets your attention and claims you by his display of insight and fascinating illustrations. The business method of Münsterberg is manifest in all his works and deeds. On his shield is emblazoned the motto "success." Freud's attitude was more that of the speculator (in the etymological sense of the word) whose vision will spur him on until he does or dies.

The difference between the German Jew and his Austrian *confrère* bears a marked resemblance to the disparity between another pair of luminaries in Jewish history who were diagonally opposite to each other in temperament and outlook on life—the Gaon of Vilna and the Baal Shem Tov. This probably accounts for the fact that *Münsterberg in his long teaching career could not turn out a single disciple, while Freud is not only the founder of a school but each of his closest associates seem to have a tendency to start a school for himself.* If Freud is the *Chassid* of Psychology, as I have elsewhere suggested, Münsterberg easily takes rank as the *Mithnaggid* in that science; and nowhere was his opposition to the radical views of Freud so apparent as in the psychological seminar.

#### His Traits and Personality

Münsterberg was genial and friendly, always glad to see his students and en-

courage them by some stereotyped expression, such as "Well now, Mr. —, you're on the right track and I expect a fine piece of work from you." (This with German accent and intonation.) He always seemed to be conscious of his superiority, and the play of irony on his lips, as seen in all his photographs, is characteristic of him. Frequently there was a tinge of sarcasm in his remarks, though usually he would take care—perhaps for the sake of policy—not to hurt anyone's feelings.

His self-control was remarkable. He would sit two hours or more listening to papers read by graduate students in his seminars without exhibiting any signs of boredom, amusement or impatience, though some of the papers presented were at times either soporific or ludicrous and provoking.

His efficiency was due, in a large measure, to his boundless self-confidence and optimism as well as to his methodical habits. Everything he undertook was planned with great care as to the details, and he took pains to have his project executed exactly as he had planned it. Everything pointed to his systematic bent of mind. The very portraits, hung in his office, were a symbolic representation of the history of philosophy as he saw it.

Münsterberg presented a distinguished appearance, possessing a considerable amount of personal magnetism. His features were not pronouncedly Jewish. The moustache and chin were rather Teutonic; the soft eyes, however, as well as the prominent nose, full lips, and particularly the knowing smile, revealed his Semitic descent.

In the matter of judgment he was much of a paradox. Usually he was very critical, and yet sometimes he would appear extremely naive. At times, however, he would strike one as being unusually well-informed about his students. When he learnt that I was translating Lassalle's chief economic work, he exclaimed in astonishment: "But you are no socialist!" This was all the more surprising because practically all the Jewish graduate students in the division of philosophy and psychology at Harvard had been socialistically inclined (a curious feature in itself).

His perspicacity was evident more in *sizing up a practical situation than in discerning the qualities of men.* Though he wrote poetry, played the 'cello and was fond of art in general, he was not a poet in the real sense of the word. He was too little of the

dreamer. James was far superior to him in this regard. Had Münsterberg been more of a bohemian in his mode of life, and not so mechanical, the value of his observations would no doubt have been enhanced. The well-documented biography which Miss Margaret Münsterberg wrote and the excellent painting which her younger sister executed, together give us a composite picture of Münsterberg the man as well as the psychologist.

#### Münsterberg as a Jew

Many are the legends that have been circulating in regard to Münsterberg's attitude toward the Jews and Jewish movements.

From what I could gather, the Jews, to his mind, did not represent a nationality, yet in his *Psychology and Social Sanity* he talks of the Yiddish proverbs as containing a number of psychological observations. In his youth he must have been interested in Jewish problems, to some extent, if we may judge from the fact that among the second-hand books bought in Germany by an American Jewish professor is a work by the celebrated Abraham Geiger on a phase of Jewish learning (*Khokhmas Yisroel*), bearing the autograph of Hugo Münsterberg.

Only once did he broach the subject of Jewish activities. That was prior to my leaving for Princeton as a traveling fellow. I had hoped to be in a position to resume this discussion on my return to Harvard, but exactly three months later, a newspaper I picked up in a Princeton barber shop announced the fact that my teacher was no more.

Always shy in Münsterberg's presence (I think it was his energy that overawed me) it never occurred to me to approach a subject which I had with reason supposed was taboo. Münsterberg, on the other hand, once or twice tried to draw me out, but with little success. Nevertheless, on one of these rare occasions he wished to give the impression that in spite of his multitudinous duties, he still kept abreast of the times, even to the extent of knowing something about Yiddish poetry. He then spoke about Morris Rosenfeld of whose talent he was rather dubious. Whether he had read Brandes' estimate of the late poet or whether his opinion was due to the fact that Professor Wiener, with whom he had been at loggerheads, especially since the outbreak of the war, was the one to have introduced Rosenfeld to the English—

(Concluded on Page 120)

# The Paris Ghetto

By Morris Lee Jacobs

**E**VERY tourist in Paris knows Rue de Rivoli. This thoroughfare, with its endless procession of arcades, balconies and specialty shops, travels east from Place de la Concorde. Rue de Rivoli is the soul of Paris, the florescence of the French creative genius—sculpture, painting, landscape, gardening, drama, music, beautiful leisure, divine idleness—all finding their highest expression in the exquisite statuary of les Jardins des Tuilleries.

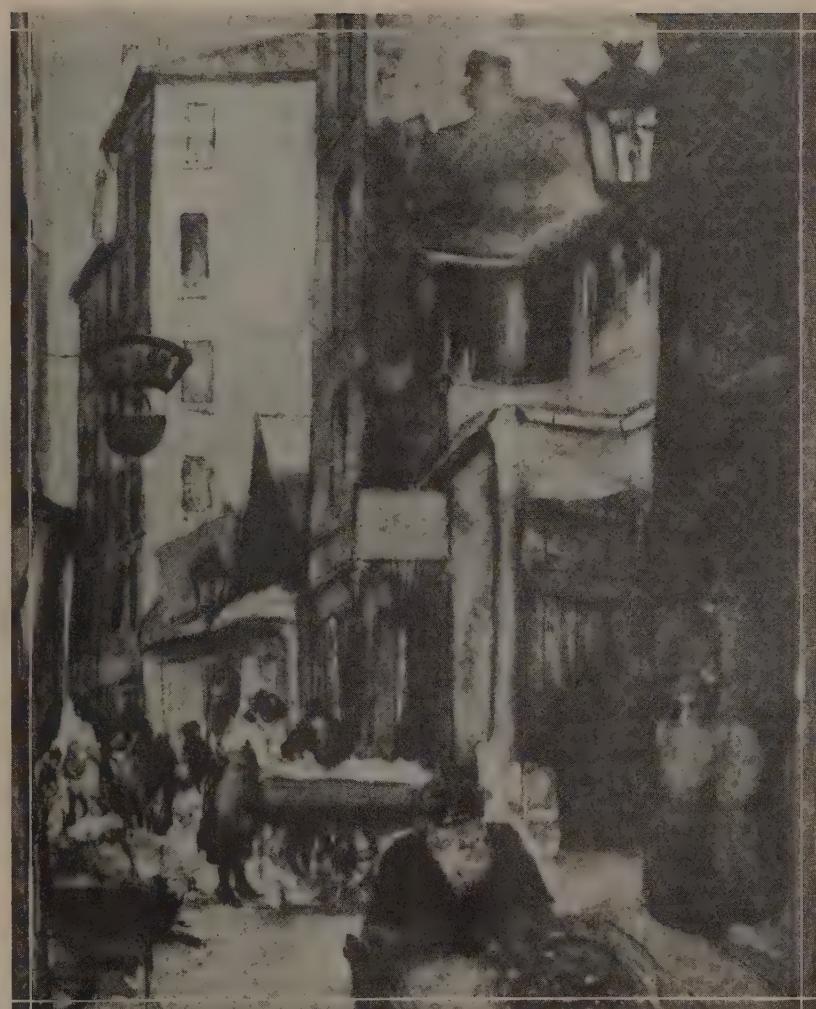
Strangely enough when I recall the plendors of Rue de Rivoli, I think of the Parisian ghetto. The two are associated by contrast as well as by proximity. The place where Paris Jewry had its inception more than a century ago and where Jewish history was made is near the extreme east end of Rue de Rivoli, a little to the south. Yet it contains no hint of the magnificence that is barely beyond its walls. There are no architectural flourishes, no apparent attempts at beautifying the streets and court-yards. Its buildings suggest interiors that have only the barest necessities for home comfort.

The narrow, tortuous streets are lined by grocery stores that have not in the least changed with the migration of their owners from Eastern European countries. The palates of the ghetto dwellers do not become assimilated. The products of Jewish grocery stores everywhere are universal.

Kosher butcher shops are second in importance among industries in the Paris ghetto.

The shop fronts and walls of houses are posted with Yiddish placards announcing theatrical performances in the various music halls of the neighborhood. Concerts of purely Jewish music are among the events announced.

Scattered here and there among the grocery stores and butcher shops are a goodly number of book stalls, well stocked with literature of Jewish interest. *Siddurim* and *Machzorim* in excellent binding and with fine French translations may be purchased here. Yiddish newspapers have a large sale. A *tallith* imported from Vienna and a good pair of *tefillin* also may be found in the bookshops. But it is to be feared that they eventually will be placed among the Jewish relics in the Semitic division of the Louvre—our French



"The narrow, tortuous streets—"

L. S. Reiss

brethren are no lovers of religious ceremonial objects.

Perhaps most characteristic of the Paris ghetto are the Jewish restaurants. These, all purporting in bold letters upon their windows to be strictly kosher, are rarely inviting. Most of them are hardly more than niches in the wall, and are as often to be found in the rear of houses as facing the street. They are dark and their ceilings low. No dearth of squalor here, and the odors emanating from the rear kitchen permanently saturate these places with a stale stench. On the Sabbath or holidays, the menu is a complete history of Jewish culinary art.

It is in these restaurants that the Jews of the Fourth Arrondissement

congregate and discuss passionately the affairs of the day, particularly as they affect their brethren in Poland, Russia and Roumania. Here they are seen eagerly absorbing their Yiddish papers. Their excitement, particularly upon the appearance of a new issue of their favorite journal, is a rare spectacle, infinitely more arresting than the stir that prevails on the upper steps of the Bourse when millions of shares of stocks change hands.

It was in Rue Pavée, the ghetto street most easily reached from Rue de Rivoli, that I made my bow to the Jewish section of Paris, one Friday evening in August. I was accompanied by a non-Jewish fellow-traveller. The ghetto had cleaned house for the Sabbath and had

an orderly, almost solemn, appearance. The week-day bustle had ceased. Jewry was walking leisurely, mostly in the gutters.

All spoke Yiddish, interspersed with occasional phrases in the vernacular.

I and my companion entered a kosher restaurant which appeared cleaner than the others, a typical Polish setting nicely reproduced in the *Fourth Arrondissement* of the French capital.

Monsieur Rosenzweig, the proprietor and social arbiter, was extremely solicitous. He was a man in his sixties, middle-height, enormously corpulent, somewhat stooped and wearing a cap slightly tilted. He was everywhere in his restaurant, greeting newcomers and chatting with his guests.

We did not escape his notice. Tapping my friend on the shoulder, he bade him *Gut Shabbas*. Seeing us smile, he regarded me fixedly, pointed his finger to the copper-colored head of my Irish friend, and asked: "Aussi un juif?"

"No," I replied, "a friend, a goy."

He then questioned me about America, our professions, our impressions of France—all in a most amiable and interested manner.

At the adjoining table sat a lone Roumanian Jew. He had been dividing his attention between his meal and his paper. Getting acquainted is much more easily accomplished in Paris than in New York and soon we were exchanging confidences with our neighbor.

He recounted to us some of the legends of the neighborhood. The Paris ghetto, like every Jewish community, has developed a stock of local stories and humor. It seems that Monsieur Rosenzweig, himself, is the subject of one of the favorite tales of the district.

Some twenty years earlier, our narrator told us, Monsieur Rosenzweig was conducting a profitable establishment on these same premises. Among his guests were many of his countrymen, young Roumanians, who ate at his expense. They were rich in hopes but poor in francs. But what did a few francs more or less mean to Monsieur Rosenzweig? He had no family and, indeed, this enormous, loquacious and sociable gentleman was too timid to speak to a woman on the subject of matrimony.

Wonder of wonders! One evening, Monsieur Rosenzweig suddenly announced to his guests that on the morrow he would be married to the tailor's widow. He invited them all to be present at his wedding in the synagogue and at a grand repast which was to follow.

But the next day, something incomprehensible, mysterious, happened. Monsieur and his bride approached the altar between empty rows of seats. Not one of the good man's dear friends was there.

And only Monsieur and Madame and their two witnesses were present at the wedding feast.

For days afterwards, Monsieur waited at the door of his restaurant for guests who did not come, while madame sat at the cash register which did not ring.

Finally he forced an explanation from one of the friends who had deserted him.

"Why did you marry the widow?" the friend began.

"I do not understand," Monsieur Rosenzweig responded.

"Her husband was a tailor—we were his customers. Formerly, not to be seen on the street where she lived, we made lengthy detours. Do you think then, that at this late date, twice a day, we are going to run the risk of being asked to pay our debts, and at meal time?"

When our narrator had finished his story, it was the middle of the evening. He concluded his tale with a recitation of grace. Then the three of us departed.

Many of our brethren were still strolling as before, in the gutters. Others were standing in doorways debating and gesticulating.

By ten o'clock the neighborhood began to grow silent. Groups were scattering. Soon the ghetto was asleep.



Rue Pavée

## Münsterberg—The Dramatic Figure in Psychology

(Continued from Page 118)

speaking world—naturally cannot be ascertained. It is equally possible that Münsterberg had no appreciation of that type of artistic expression.

I shall not dwell any longer on the famous psychologist's dealings with Jews and things Jewish. Suffice it to say at present that Münsterberg's attitude toward his race was a reflection of the post-Mendelsohnian period in Germany. The atmosphere in which Münsterberg's parents lived was just suffocating with the fumes of assimilationism. In one of his panegyrics on the quondam Kaiser, Münsterberg tells us that the Kaiser's birthday (naturally referring to the ex-Kaiser's father) was for him, as a youngster, an occasion of great festivity, and yet this same Münsterberg once asked me whether the "Jewish Easter" (Passover) was an important holiday.

### Münsterberg and Lassalle

Münsterberg often reminded me of Ferdinand Lassalle. Even before the former told me that Lassalle and his father had been close friends (and that his aunt was mentioned in Lassalle's diary, showing that the youthful warrior had entertained more than a passing thought in regard to her) I connected the two in my mind. Both were paragons of versatility, and there was a tinge of the theatrical in both their personalities. For Lassalle as well as for Münsterberg, Fichte's idealistic system was the corner-stone of philosophy but more than all this, it was the tragic self-sacrifice of the two men in an unworthy cause that caused them to be associated in our minds.

Only a few months before his death as we were discussing Lassalle, Münsterberg remarked how that man of genius had lost his life over an adventuress. Little did he realize at the time that he also was going to lose his life fighting on behalf of an adventuress. In fact, there is more to be said for Lassalle's foolhardiness than in defence of Münsterberg, for Lassalle's sweetheart had, at least, evinced for him the fondest admiration, if not affection, while in the case of Münsterberg and Germany, the affection was altogether one-sided. The individual tragedy manifested in the life and premature death of the celebrated Harvard professor was after all but a shadow of the universal tragedy bound up with his race and people.

# Motza—A *B'nai B'rith* Colony

By I. A. Abbady

THE Jerusalem - Jaffa road, built by the defunct Turkish administration of Palestine in honor of the arrival of European potentates in the seventies and eighties, has all the characteristics of a highway in the wilderness. As one leaves the Holy City westward, one is confronted with a majestic, if most depressing view; the beautiful lime hills of Judaea—wild, derelict, barren—stand there naked and in distress, waiting for centuries for the tiller's plough and the redeemer's hand. But if civilization left these hills untouched, nature endowed them with a most appropriate role—as the natural fortress of the Holy City they discharged their function nobly and unreluctantly.

The struggle for the conquest of these barren hills has ever been one of the most romantic chapters in the history of Jewish settlement. Even Strabo and the early Greek geographers told of the uselessness of this land for human settlement. The Roman conquerors who were bent on making the land habitable were able to use the country around the capital (Aelia Capitolina) for no better purpose than as a site for a garrison. What is now the Jewish Colony of Motza became an important barracks for the troops stationed about Jerusalem. It is only as "Colonia Castra," as a garrison, that we hear of Motza in the early Roman days.

Very little is heard of the existence of any Jewish settlement of importance outside Jerusalem for centuries after the Roman occupation. Thus many blank pages must be turned in the long and intermittent history before we reach the period at which we find a serious attempt being made for the establishment of agricultural settlements around the Holy City.

In telling the story of Motza we really tell the story of the genesis of all Jewish settlement outside Jerusalem.

To understand the heroism of the



Left: Mr. Broza, a pioneer colonist, ploughing his land in front of the famous inn at Motza. His mule is of a pedigreed stock for which the colony is renowned.

Below: Convalescent patients at the sanatorium at Motza. This institution was erected for sick and disabled workmen.



early settlers, the reader must try to imagine life in Jerusalem three or four decades ago. The times were primitive and fanatical. The government was unequalled for corruption. Terror and want were part of the daily routine of life. To leave the city gates after sunset was a feat of daring. The decision of the settlers to leave the protection of the Ghetto permanently, required the courage of martyrs.

Some there are of the old settlers who still remember those terrible days. They cannot refrain from smiling when their grandchildren relate modern tales of heroic achievements which might as well be attributed to the march of history as to any individual fortitude.

\* \* \*

ABOUT sixty years ago, the late Joshua Yellin, father of Dr. David Yellin, the widely-known president of the *B'nai B'rith* Grand Lodge of Palestine and at one time Vice-Mayor of the Holy City, determined to rebel against the shameful conditions of life in Jerusalem. He turned toward the hills of Judea. He faced an almost impossible task. It called for the fullest measure of heroism, of sacrifice, and not the least, of tact.

He had to contend with a corrupt government which was rather loath to grant title to land even to him who paid for it. There was the additional

difficulty of dealing with the all-powerful Effendis and Sheikhs of the vicinity. As a British subject, Mr. Yellin had to bribe a number of Effendis to allot him the land for which he had paid in cash.

In his very pathetic book, "Memoirs of a Son of Jerusalem," Yellin narrated the story of his dealings with the feudal lords of the Holy City. Apart from the official difficulties which he encountered, he had to overcome the obstacles raised by his own brethren in Jerusalem. They met his project with ridicule. But Yellin would not turn back and finally was able to establish himself on the land, first as an innkeeper and then as a full-fledged farmer.

He had to avail himself of every possible measure to live peacefully in the Arab community. But as the Arabs came to know the Jew in their midst, they grew to respect him. He was their adviser as well as their arbiter in disputes. Whatever trouble they had with their own Effendis, to whom they at first had protested the intrusion of the Jewish stranger, they subsequently brought before that same stranger for his "good word."

The establishment of the Yellin Inn at that isolated place on the Jaffa road was the first chapter in the creation of the colony which later was to become the only agricultural center around Jerusalem and the pride of the B'nai B'rith.

For twenty years nothing was done to develop Motza. Some attempts were made to induce the Jews of Jerusalem to purchase land around Mr. Yellin's settlement, but mostly without avail.

But the colonization movement launched throughout the Jewish world with the assistance particularly of the ICA of Paris and the Russian Choveve Zion, at length reacted even upon the immovable community of Jerusalem. The pogroms in Russia and other intolerable conditions in Eastern Europe were the immediate causes for the beginning of the movement back to the soil.

Curiously enough, the backward and apathetic people of Jerusalem were the first to respond to the call of the soil and were the first to purchase large tracts of land.

Toward the end of the twentieth century 200 dönoms (about sixty acres) of the land of Motza were acquired for colonization. It was purchased by the Choveve Zion of Russia through its Palestine representatives, Tomkin and Pines. Then the very active Jerusalem Lodge of the Independent Order of B'nai B'rith came to the aid of the settlers.

The help offered by this lodge was the deciding factor in stabilizing what at the outset was but a lame undertaking. The Jerusalem Lodge, through negotiations with the German Lodges, was able to advance money for final payments on the land purchased. Thus, though the B'nai B'rith was not the original founder of the colony of Motza, it was due to the timely action of the lodge that a mere ideal assumed concrete form.

It was to be expected that B'nai B'rith would be the motivating force in so progressive a movement. In the latter part of the nineteenth century, all important endeavors for Jewish advancement in the Holy City emanated from the B'nai B'rith Lodge.

Efforts for the improvement of Ghetto conditions, for the enlightenment of the Jewish street and for unification of the conflicting Jewish elements of the city, were of B'nai B'rith origin. The lodge for the first

time provided a common ground on which the widely-separated Sephardim and Ashkenazim could meet to interchange thoughts and opinions. The lodge was the first organization to substitute Hebrew for the various jargons as the language of its deliberations. Previously a united Jewry was impossible because the people failed to understand each other.

\* \* \*

AS an agricultural center, Motza still is far from being a flourishing community. A number of the original colonists had to sell their land. Among those who have re-



*Joshua Yellin  
Founder of the Colony at Motza*

mained, some have not fared too well materially, while others, including a Mr. Broza, actually have prospered.

But the importance of Motza is not to be computed in terms of the number of acres held by Jews.

Motza is a favorite summer resort for the Jewish citizens of Jerusalem. It has become the site for several factories. Thousands of young men and women every year are attracted to the famous eucalyptus planted near Motza by Dr. Herzl. On the peak of the Castal Hill, facing the colony, is a large, beautiful building, a sanatorium erected by the Workmen's Organization for sick and disabled workers.

But that is not all. Motza has served as sort of a "strategic hinterland," a goal toward which Jewish urban settlement in and around Je-

rusalem has advanced. Thus, as Jerusalem expands West and Southwest, with Motza, a Jewish center, at the limit, the land between the city proper and the colony, is practically predestined for Jewish occupation.

Motza, moreover, has been the forerunner of other purely agricultural settlements near Jerusalem. Several colonies of this kind are being established, particularly to the south of the city. Even the urban centers which lately have cropped up in the vicinity of Jerusalem are of the garden variety. Their residents have taken to gardening, raising vegetables for their own use, and generally leading lives which are as rural as they can be under the circumstances.

Furthermore, of Motza, it may be said that she has helped to supply the householder of Jerusalem with food-stuffs at reasonable prices. There have been times when the cost of farm products in Jerusalem has been high because of the absence of agricultural activities near the city. Motza has produced and could readily transport to the city, enough olives, dairy goods, and grapes of the choicest variety in the land, to bring the limited supply closer to normal.

Motza has demonstrated that cooperation between Jewish and Arab farmers is not impossible. Motza is the only colony in which Jews and Arabs live together—really together—in peace, almost under the same roof.

No description of Motza would be complete without a word about Mr. Broza, the pioneer who has been mentioned previously. He is an ideal example of the Jewish farmer in Palestine. Without financial help or moral encouragement he has come successfully through trying times, especially through the war when Motza was the target for both Turkish and British bullets. Today he is living in comparative prosperity. His products have won prizes at more than one agricultural exhibit. His farm is an oasis in a none too flourishing territory—a memorial to what zeal and spirit can do in the face of the most discouraging odds.

Motza is historically important as a link in the urban and rural development of the Holy City. Its story is one of conquest, of struggle with impossible conditions created by nature and by a primitive community.

Motza is a romance of labor, a realization of a vision.

# In the Public Eye

## Dr. Abram Simon

A MERICAN Jewry of all shades of religious opinion has united in brotherhood for the common good and Rabbi Abram Simon of Washington, D. C., is president of the union which is to be known as the Synagogue Council of America.

Rabbi Simon, a graduate of the Hebrew Union College, has been president of the Washington Board of Education and is president of the Columbia Hospital for Women. George Washington University made him a doctor of philosophy and the Hebrew Union College has conferred upon him the degree of Doctor of Hebrew Law.

Abram Simon

Board of Education and is president of the Columbia Hospital for Women. George Washington University made him a doctor of philosophy and the Hebrew Union College has conferred upon him the degree of Doctor of Hebrew Law.

\* \* \*

## Herbert Lehman

THE campaign that resulted in the re-election of Al Smith as governor of New York and the defeat of United States Senator James Wadsworth, national Republican leader, was managed by Col. Herbert Lehman of New York City.

In the midst of many Jewish communal activities he found time for the smashing political fight which has placed Al Smith in the front of those who will be aspirants for the Democratic presidential nomination in 1928.

In business, Col. Lehman is a member of the firm of Lehman Brothers and a director in several large corporations.

As a communal worker, he is a trustee of the Hebrew Sheltering Guardian Society, of the Henry Street Settlement and of the Bureau of Jewish Social Research; vice-president of the Palestine Economic Corporation; vice-chairman of the Joint Distribution Committee and chairman of the Recon-

struction Committee of the latter organization. And these are only a few of his active communal associations.

His title comes from the war in which he was commissioned a colonel on the General Staff of the army and was awarded, besides, a distinguished service medal.

\* \* \*

## Meyer Berlin

THE Mizrachi Zionists are not content with a homeland that is merely a place of refuge for Jews. They want

it also to be the refuge of traditional Judaism, the stronghold of orthodox Jewish practice.

And of these Zionists, Rabbi Meyer Berlin was until last month the president. He retired to depart for Palestine and

Rabbi Jacob Levenson was elected in his place.

Rabbi Berlin is an orator of international reputation and has always been a prominent figure in the international Zionist congresses. He formerly was editor of the Hebrew paper "Haivri," originally published in Berlin.

\* \* \*

## Emanuel Celler

BROOKLYN has just returned to Congress Emanuel Celler who has been there since 1923. A lawyer, a

Democrat, married, father of two children, a graduate of Columbia College, 1910, and of Columbia University Law School, 1924—such is his brief biography as presented in the Congressional Directory.

Congressman Celler is an active member of the B'nai B'rith.

## Samuel Dickstein

WHEN he was thirty-eight, Samuel Dickstein, a Democrat, was elected to Congress from New York. But his public services began long before that time. At twenty-six he was a Special Deputy Attorney General in the State of New York, and in 1917 he was elected to the Board of Aldermen of the City of New York. Besides, he has been a member of the New York State Assembly.



Samuel Dickstein

It was he who defeated Meyer London for Congress in 1923, the Socialists of the district having sent London to Congress in a previous election. And in the recent election he was returned to Congress by a handsome majority.

Congressman Dickstein in private life is affiliated with many Jewish philanthropic and religious organizations.

\* \* \*

## Sol Bloom

BEFORE he was 21 years old, Sol Bloom built his first theatre in San Francisco. When he was still in those tender years he went to Chicago to superintend the construction of the Midway Plaisance at the Columbian Exposition. And after that he went into the music publishing business, establishing a nationwide chain of eighty stores. Then he proceeded to New York where talking machines claimed his interest, and also real estate and theatres.



Sol Bloom

Mr. Bloom was elected to Congress from New York City in 1923. He was re-elected in 1924 and last month he was elected for another term.

Mr. Bloom is identified with local and national Jewish affairs.



Emanuel Celler

# News in Views



Professor Albert A. Michelson, seen above, recently startled the scientific world by announcing that light travels 36 miles a second slower than was heretofore supposed.

With the aid of the B'nai B'rith which maintains a bureau in Mexico City, Jewish immigrants there are becoming self-supporting and have even been able to contribute a sum of money for the relief of their European brethren. Above is pictured a group of Jewish immigrants just after they had disembarked at Vera Cruz on October 1st, 1926. To the right is seen Yankel Chakin and his wife, Polish immigrants, who are established in business in the Lagunilla Market, Mexico City.



Above: The national officers of the Council of Jewish Women on the White House steps after calling on President Coolidge during the recent convention of the Council. Left to right: Mrs. Leonard Hecht, Mrs. M. C. Sloss, Mrs. Alexander Wolf, Mrs. D. Sporborg, Mrs. H. G. Soloman and Mrs. A. L. Bau-man.

Right: A scene on the Sea of Galilee in Palestine where Jewish immigrants have revived the ancient Jewish trade of fishing. Here a group of fishermen are seen mending nets.





Above: Jewish farmers are seen threshing wheat with modern machinery in the ancient Valley of Jezreel, Palestine. Their labor is being supported with funds donated by American Jews.



Mizrahi Zionists, meeting in Washington recently, called on President Coolidge. One of them conferred upon the president the ancient Hebrew blessing in which the Lord is praised for bestowing some of his glory upon men. From left to right in the above picture are Rabbi D. L. Leventhal, Rabbi M. S. Margolis, the President, Rabbi Meyer Berlin and Rabbi Silverstone.

The beautiful structure to the left is the Hebrew high school—The Beth Sefer Reali Ivri, at Haifa, Palestine.



For a living, Mendele Menachem (above), who lives in Poland, lays bricks. But when his day's work is done and he has laid aside the trowel, he goes to his books and, surrounded by the men of the community, expounds the Gemara. He is renowned as a scholar.



Left: Leaders of the national conference of the United Palestine Appeal, held in Boston, November 20th and 21st. From left to right, they are: Louis Lipsky, president of the Zionist Organization of America; Judge William Lewis, Chairman of the United Palestine Appeal; Dr. Chaim Weizmann, president of the World Zionist Organization; Dr. Stephen S. Wise, Honorary Chairman of the United Palestine Appeal and Dr. George Halsman, financial expert of the Zionist Organization.

# THE HOME--THE CORNER-STONE of JUDAISM



*Let Joy in the Home of a Brother be the  
Joy of His Lodge*

## The B'nai B'rith Wider Scope Committee

has in preparation and will place at the disposal of local lodges, beginning January 1st, 1927, a collection of

## Books, Pictures and Ceremonial Objects

to be presented as testimonials to members on the occasion of their

## Weddings

Gifts of a similar nature will be available also for presentation to children of members celebrating

## Bar Mitzvoth and Confirmations

Brethren are requested to assist the secretaries in ascertaining sufficiently in advance the dates of forthcoming joyous events so as to enable the Wider Scope Committee to arrange for the presentation of appropriate gifts.

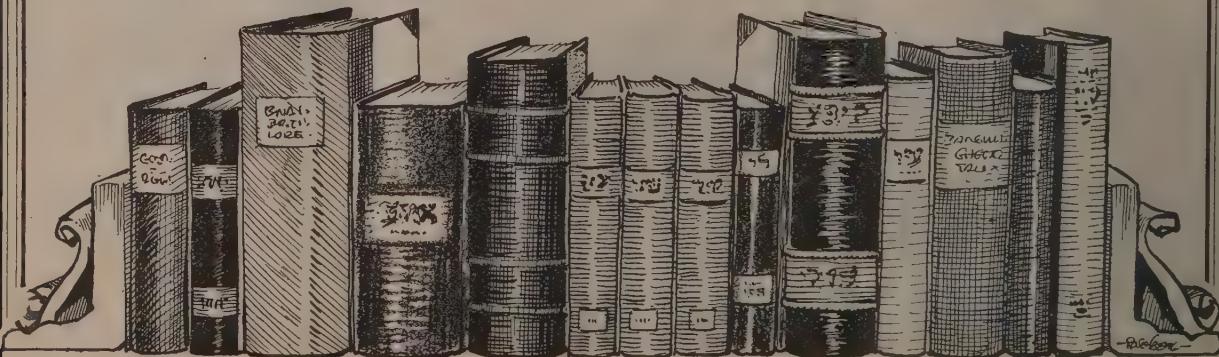
### *The B'nai B'rith Collection*

includes the works of the following artists.

Abel Pann  
Boris Schatz  
Seev Raban  
L. Pasternack  
E. M. Lilien

### *The following authors:*

S. Schechter  
K. Kohler  
L. N. Dembitz  
D. Neumark  
Oscar S. Straus  
Cyrus Adler  
and others



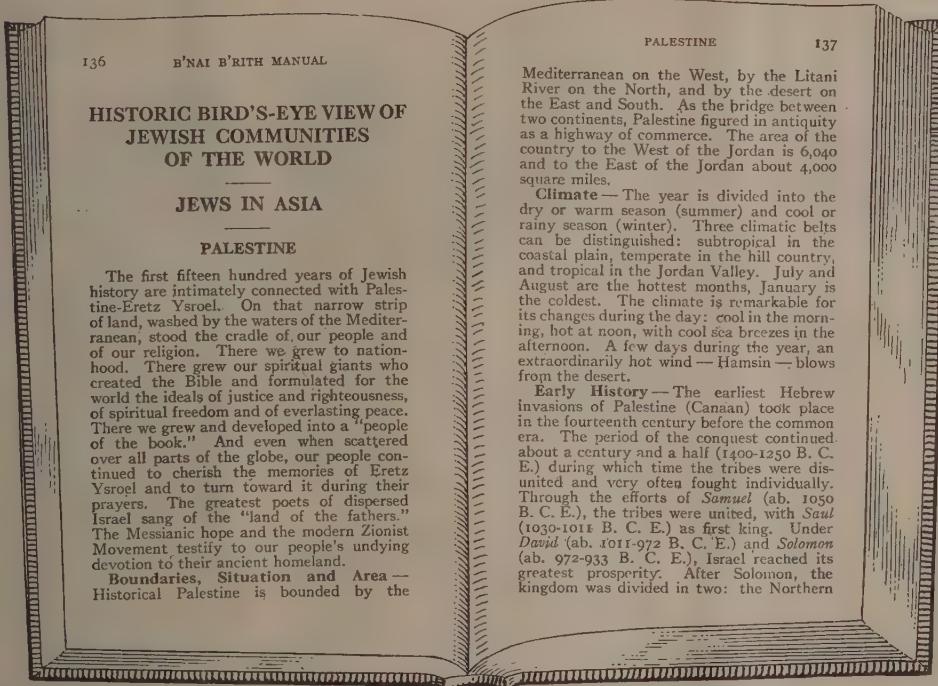
# B'NAI B'RITH MANUAL

PROFESSOR SAMUEL S. COHON, Editor

## POCKET EDITION

Publication of the B'nai B'rith Wider Scope Committee

*Is Ready for Distribution*



The first fifteen hundred years of Jewish history are intimately connected with Palestine-Eretz Ysrael. On that narrow strip of land, washed by the waters of the Mediterranean, stood the cradle of our people and of our religion. There we grew to nationhood. There grew our spiritual giants who created the Bible and formulated for the world the ideals of justice and righteousness, of spiritual freedom and of everlasting peace. There we grew and developed into a "people of the book." And even when scattered over all parts of the globe, our people continued to cherish the memories of Eretz Ysrael and to turn toward it during their prayers. The greatest poets of dispersed Israel sang of the "land of the fathers." The Messianic hope and the modern Zionist Movement, testify to our people's undying devotion to their ancient homeland.

**Boundaries, Situation and Area —**  
Historical Palestine is bounded by the

PALESTINE  
137  
Mediterranean on the West, by the Litani River on the North, and by the desert on the East and South. As the bridge between two continents, Palestine figured in antiquity as a highway of commerce. The area of the country to the West of the Jordan is 6,040 and to the East of the Jordan about 4,000 square miles.

**Climate —** The year is divided into the dry or warm season (summer) and cool or rainy season (winter). Three climatic belts can be distinguished: subtropical in the coastal plain, temperate in the hill country, and tropical in the Jordan Valley. July and August are the hottest months, January is the coldest. The climate is remarkable for its changes during the day: cool in the morning, hot at noon, with cool sea breezes in the afternoon. A few days during the year, an extraordinarily hot wind — Hamsin — blows from the desert.

**Early History —** The earliest Hebrew invasions of Palestine (Canaan) took place in the fourteenth century before the common era. The period of the conquest continued about a century and a half (1400-1250 B. C. E.) during which time the tribes were disunited and very often fought individually. Through the efforts of *Samuel* (ab. 1050 B. C. E.), the tribes were united, with *Saul* (1030-1015 B. C. E.) as first king. Under *David* (ab. 1011-972 B. C. E.) and *Solomon* (ab. 972-933 B. C. E.), Israel reached its greatest prosperity. After Solomon, the kingdom was divided in two: the Northern

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# News of the Lodges

ZANGWILL Lodge, a new constituent of B'nai B'rith, was installed at Jonesboro, Arkansas, last month. The lodge has 32 charter members. The officers are R. H. Mayer, president; Sam Rosenfield, vice-president; Joe Levy, secretary and treasurer; Sam Nathan, Ed Blieden and M. W. Fallek, trustees.

And, as a true member of the Order, the new lodge began its work by voting a sum of money to various charitable institutions.

\* \* \*

THE B'nai B'rith Hillel Foundation at the University of Michigan, though established only a few months ago, has become one of the most active organizations on the campus.

Social, Educational, Publicity, Religious, Social Welfare and Dramatic Committees are functioning.

Meetings for discussion of Jewish literature, current Jewish events and religion are well attended.

The appeal of religious services for students has been proven by the large congregations which gather for worship at the Hillel center weekly.

A fine choir consisting of students enhances the services.

\* \* \*

SOCIAL evenings conducted by Asaph Lodge No. 286, Meridian, Miss., are proving their value in winning the interest of most of the Jews of the city, including boys and girls, in the work of B'nai B'rith.

The programs include musical entertainment and dances.

\* \* \*

THE first National Aleph Zadik Aleph Day will be held December 19th. According to plans outlined by the Supreme Advisory Council of the fraternity, A. Z. A. chapters throughout the country will hold open meetings at which the work of this junior order of the B'nai B'rith will be explained.

Attractive programs have been arranged by the chapters. In addition, banquets, luncheons and dances will be held.

As part of National Aleph Zadik Aleph Day, Sam Beber,

president of the Supreme Advisory Council, will broadcast a message from Station KOIL, Council Bluffs, Iowa.

\* \* \*

THE first Chicago chapter of Aleph Zadik Aleph, the junior order of B'nai B'rith, was installed by South Shore B'nai B'rith Lodge last month.

Brother Gottfried D. Bernstein, second vice-president of District No. 6, officiated. He was assisted by Brother Albert Ancel, of Maywood, Illinois, and Brother David Silver, of St. Paul.

\* \* \*

THE fifty-second convention of District Grand Lodge No. 5 will be held in Roanoke, Va., Sunday and Monday, February 6th and 7th. It is expected that this will be among the most interesting conferences ever held in the District. Matters pertinent to the enlarged program of activities of the Order, which has been inaugurated under the B'nai B'rith Wider Scope Committee, will be discussed.

\* \* \*

IN Montgomery, Ala., the week of November 21st was designated as "B'nai B'rith Week," during which the local lodge undertook the task of enrolling every eligible male Jewish adult in the city who was not already a member of the Order.

Leopold Strauss, president of District No. 7, was the principal speaker at a large meeting held in connection with B'nai B'rith Week. The program of the week concluded with a mass

meeting at Temple Beth-Or on November 28th, at which Governor-elect Bibb Graves, of Alabama, headed a list of prominent speakers.

\* \* \*

THE memory of Max Koshland, late trustee of Pittsburgh Lodge No. 44, was honored at a meeting of the organization last month. A resolution was adopted commending Mr. Koshland's whole-hearted devotion to the causes represented by the B'nai B'rith and expressing sorrow at his passing.

Simon Davis, a past president of the lodge, was elected to fill the vacancy caused by Mr. Koshland's death.

\* \* \*

THE quickening of the spirit of B'nai B'rith in New York City is characterized in the recent activities of Rehoboth Lodge.

On November 17th the Lodge was host at a meeting to which the entire membership of the I. O. B. B. in the metropolitan district was invited. The attendance at the meeting was exceedingly large and the enthusiasm very great.

The speakers were Brothers Judge Julian W. Mack, of the Federal District Court, and Dr. Boris D. Bogen, Executive Secretary of the Order.

The Rehoboth Ladies' Auxiliary cooperated in welcoming the guests.

Dr. Bogen also spoke before Jordan Lodge No. 1, of New York City, and before Amos Lodge, of Boston. While in Boston he attended the national conference of the United Palestine Appeal.

\* \* \*

THE first of a series of bi-monthly literary and social affairs sponsored by Wilmington (Del.) Lodge No. 470, was held last month. The speaker was Judge Leopold C. Glass, of Philadelphia.

\* \* \*

A MEETING of the Executive Committee of the Constitution Grand Lodge was held at the national headquarters of the Order, in Cincinnati, December 12th. An account of the meeting will be given in the next issue of THE B'NAI B'RITH MAGAZINE.



Portland (Oregon) Lodge conducts gym classes for its members. Here is a group of B'nai B'rith gymnasts ready for action.

# Across the Seas

JO humanitarian cause is alien to B'nai B'rith of England. The art of the Order is everywhere the same.

A new hospital received the proceeds of an entertainment given last month by the Rev. I. Raffalovich Lodge and the Mrs. Annie Tarshish Women's Auxiliary, of Liverpool.

Other functions are being arranged for the benefit of the Keren Hayesod, a Jewish National Fund and for the relief of East European Jews.

\* \* \*

EFFORTS in Manchester, England, on behalf of the suffering Jews of Poland and the Ukraine, are conducted under the auspices of the local B'nai B'rith Lodge.

The Manchester Relief Committee, organized by the Lodge, has sent appeals to all rabbis and wardens of synagogues in Manchester, urging them to conduct fund-raising campaigns among the members of their congregations. While this practice is a departure from the American method of campaigning, early returns are promising.

\* \* \*

SEVERE loss has been suffered by the First Lodge of England in the recent death of Brother Frederick S. Spiers and Brother Sir Adolph Tuck.

Brother Spiers was a Past-President of the Lodge. He won for himself a fine reputation for his lofty ideals. He zealously devoted himself to the welfare of his fellow-men. He was particularly associated with any movement that had as its purpose the fostering of love for Jewish learning.

Sir Adolph Tuck won high honor for himself both within and without the Jewish community. He was treasurer of Jews' College, the principal rabbinical seminary of England. He was one of the oldest members of the B'nai B'rith in England.

\* \* \*

B'NAI B'RITH Lodges of Bulgaria assisted their fatherland in raising a loan with which to care for refugees in that country. A sum of 40,000 pounds sterling has been obtained, according to a communication from Brother Z. D. Alcalay, of Sofia.

The participation of the Jews of Bulgaria in the efforts to obtain the loan had its effect upon the popular attitude toward our brethren in that country.

Grigor Vasileff, deputy of the National Assembly of Bulgaria, at a large mass meeting, said: "Every Bulgarian who affronts or maltreats a Jew harms not only the good name of our beloved country, but also her most vital interests."

\* \* \*

A NEW lodge, to be known as "Humanitätsverein Montefiore B'nai B'rith," has been installed at Lodz, Poland. Fifty-three charter members were initiated by Dr. Filip Landau, of Krakow, president of District XIII.

\* \* \*

THE First Lodge of England has assumed the task of raising among its members a contribution of 300 pounds for the relief of stricken Polish Jews.

"The call reaches us to be true to our principles," wrote Mr. S. Gilbert, the new president of the Lodge, in an appeal to the members.

Immediate and generous responses showed that B'nai B'rith everywhere are "true to our principles."

\* \* \*

DISTINCTLY in accord with the new program of the B'nai B'rith Wider Scope Committee is the action taken by the Executive Committee of the District Grand Lodge of Great Britain and Ireland at a recent meeting in London.

The Committee decided to organize a series of lectures which will be delivered throughout the country for the purpose of giving the public a more intelligent understanding of the Jew.

A plan to enlist the interest of Jewish university students in communal work among their people also was considered. The task of promulgating this plan was delegated to the First Lodge of England.

A proposal to hold an international conference of English and Continental Grand Lodges next June was approved. It was felt that an interchange of thought and mutual stimulation among the lodges will prove beneficial especially in these trying times for the Jews of Europe.

Further discussion was held on a proposed B'nai B'rith tour to Palestine next Passover. Non-members will be permitted to join this expedition.

Steps were taken for the organization of lodges in Newcastle, Sheffield, Southport, Birmingham and South Wales.

WHILE activities of B'nai B'rith Lodges the world over are similarly characterized, foreign lodges frequently are called upon to consider problems that distinguish them from the American organizations.

The aid of the Lodge at Leeds, England, recently was invoked in deciding a matter of Shechita which has arisen in the Jewish community. An impasse has developed among various elements in the community as a result of a controversy that involves the Jewish traditional method of killing animals for food.

Inasmuch as the B'nai B'rith Lodge includes most of the leading representatives of the community, it was felt that this group is the one to handle the difficulty. The Lodge willingly accepted the task because the good name of the Jewish community was at stake and because Jewish observance was endangered by the controversy.

The Shechita question will be discussed further by the Leeds Lodge at its meeting next month.

Zionist activities also claim the attention of many foreign B'nai B'rith Lodges. The Leeds Lodge recently cooperated with the local Zionist organization in conducting a Bazaar from which a large sum of money was derived to aid in the rehabilitation of Palestine.

\* \* \*

THE First Lodge of England, at London, now is considering the establishment of a community house where all Jewish activities would be centered.

The Lodge conducted a public Chanukah festival which served to unite a large portion of the Jewish community in religious observance.

\* \* \*

AT a recent meeting of Liverpool Lodge, Rabbi Samuel Daiches, President of the First Lodge of England, who was the guest of honor, expressed his idea of the aims and ideals of the Order.

"To some people, the truth is stale; even going to *Schul* is stale; the reading of the *Sedrah* and *Haphtorah* is stale; charity is stale," he said. "There is a necessity to increase the Jewish consciousness, and B'nai B'rith is doing that work."

# Humoresque

## This Sounds Reasonable

MENDELE was crossing a bridge with his blind horse when one of the animal's feet slipped through a hole.

"How can my horse be blind?" Mendele conjectured. "There is only one hole in the bridge and my horse finds it."

## Sweet Charity

YANKELE was his father's favorite. Each day he received an allowance of one penny.

On one occasion the parent asked Yankele:

"What did you do with the penny I gave you yesterday?"

"I gave it to a poor woman," Yankele responded.

"That's good," the proud father beamed. "Therefore, today I will give you two pennies."

The money secure in his hand, Yankele added: "I gave it to a poor woman who sells candy."

## Diplomacy

IN a certain Russian village there was an ignorant shopkeeper who had a very distinguished appearance, and indeed, looked scholarly.

One day he happened into a synagogue where a group of students were arguing a Talmudic question. They immediately "button-holed" the shopkeeper to settle the dispute.

"I'm surprised at your bad manners," the shopkeeper answered. "Fortunately, you have encountered a learned man, but suppose I had been an ignoramus. Think of how you would have embarrassed me. So to teach you a lesson I won't answer you."

## They're Still Waiting

BEREL and Yossel weren't so very strong-minded.

One day they made an appointment to meet on a certain corner.

"When I get there," Berel argued, "how will I know that you haven't already arrived and left?"

"That's easy," Yossel responded, "if I get there first, I'll make a chalk mark, and if you get there first, you rub it off."

*WE think of this page as being something more than a flight into the realm of nonsense. A joke that is the outgrowth of Jewish life not only amuses but also reveals the peculiar psychology of our people. We are interested in noting that most of the good stories contributed by our readers derive their humor from the Jewish tendency toward fine, hair-splitting reasoning which often leads to ridiculous conclusions. Thus, while the humor departments of other magazines entertain, this page also affords an intimate insight into the Jewish personality. In this respect, it is a contribution to literature, just as other portions of this magazine are literary representations of the serious thought of the Jew.*

*So it is seen that we have a purpose in collecting examples of Jewish humor among our readers.*

*We have a number of good books as prizes for the best contributions to the Humoresque page in the January issue.*

*This month we are sending a book to Miss L. Lederer, of 56 E. 87th St., New York City, and to Victor Mindlin, Hutchinson, Kan.*

## Oh, to Sleep Forever!

THE town pauper rushed into the street, crying: "I'm rich! I'm rich!"

"Tell us how," shouted the excited crowd that gathered.

"Last night I dreamed that my uncle left me \$50,000," the pauper answered. "Laugh if you want," he continued. "I put it in the bank before I awoke."

## It Is the Law

CHAIM rushed into the police station.

"The watch that I reported stolen," he began, ". . . my wife just found it in my other trousers."

"You're too late," the police lieutenant responded, "we have already sentenced the thief to six months in jail."

## Moral: Don't Study Arithmetic

SHMUEL won a lottery. Everybody in town knew that Shmuel never gambled so that the rov was moved to ask him how he happened to play the lottery this time.

"For three nights straight I dreamt of number seven," Shmuel answered. "It was surely meant as a lucky one so I took the number twenty-five."

"But," exclaimed the rov, "three times seven is twenty-one."

"Well, I am not so good at arithmetic," Shmuel answered, "but twenty-five won anyway."

## And Then Dad Took the Stick

A FATHER was scolding his young son for being lazy.

"When Abraham Lincoln was your age he was making his own living," said the father.

"Yes," the boy rejoined, "and when he was your age he was president."

## Strange Language, This English

A CLASS of foreign children were having a lesson in English.

The teacher told them to compose simple sentences, using the names of objects they saw in the room, such as "blackboard," "desk," "benches" and "chairs."

The teacher was about to give up when one boy said: "My father bench every day after dinner."



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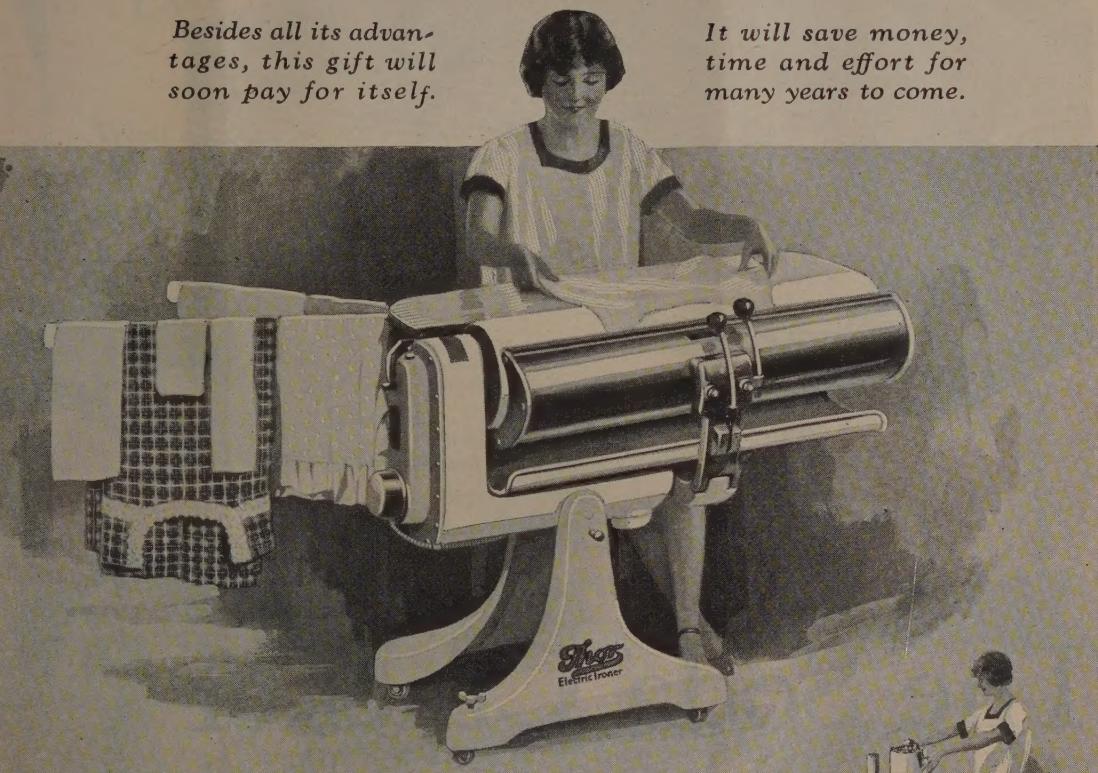
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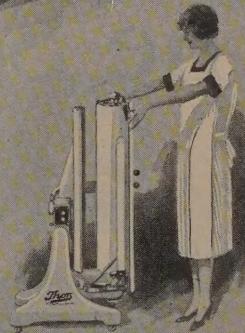
It will save money, time and effort for many years to come.



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- 10—Pay as it saves your time and money.

## Thor Folding Ironer

AN EXCLUSIVE FEATURE



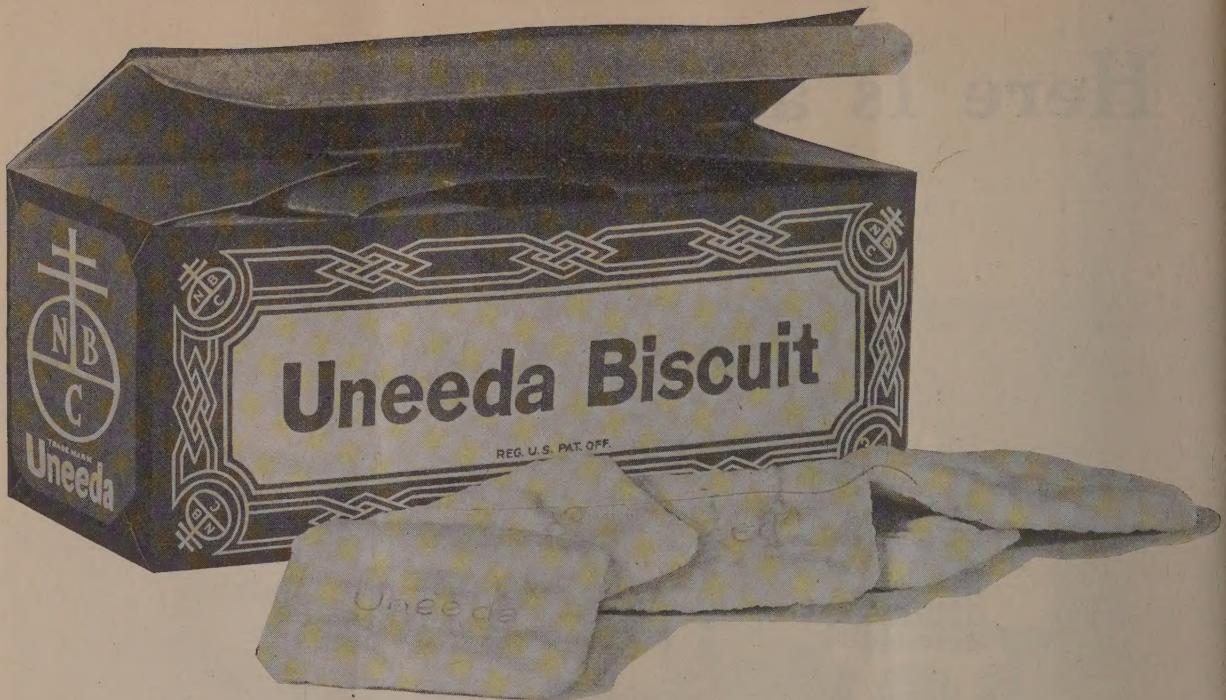
An exclusive feature. It folds and rolls into a closet or corner. Look in your newspaper for the advertisement of your local Thor dealer—or mail the coupon.

ELECTRIC HOUSEHOLD UTILITIES CORP.	
Mail to nearest office	
New York	Chicago
147 W. 42d St.	600 W. Jackson Blvd.
San Francisco	
425 Rialto Building	
Send complete literature on the New Thor Folding Ironer.	
Name .....	
Address .....	
720	

**Dealers!** Here is a new device that is coming fast. It has larger sales possibilities than even washing machines. For women who are using a wet wash service still

need to do their ironing—which is the part that takes longest and costs most when done outside. The Thor Folding Ironer is now unquestionably the fastest seller, the leader in its field. Tie to a

leader. There are opportunities for Department Stores, Furniture Stores, Hardware Stores, Electrical Stores, etc. Send for full information. Say you saw the advertisement in B'nai B'rith.



# The Soda Cracker for Every Occasion

WHAT is more appetizing than crackly, snappy Uneeda Biscuit, when spread with a bit of cheese or jelly?

These delicious popular soda crackers are always ready, always handy and always appropriate to serve at lunches and dinners—for sandwiches, between meal bites or for the little spread in the evening.

Put them on the table at every meal and see how quickly they disappear.

For sale in the familiar N.B.C. Uneeda Trade Mark packages at your Grocers.

NATIONAL BISCUIT COMPANY  
**"Uneeda Bakers"**

# Everything the Buyer Wants Plus Hupmobile Quality

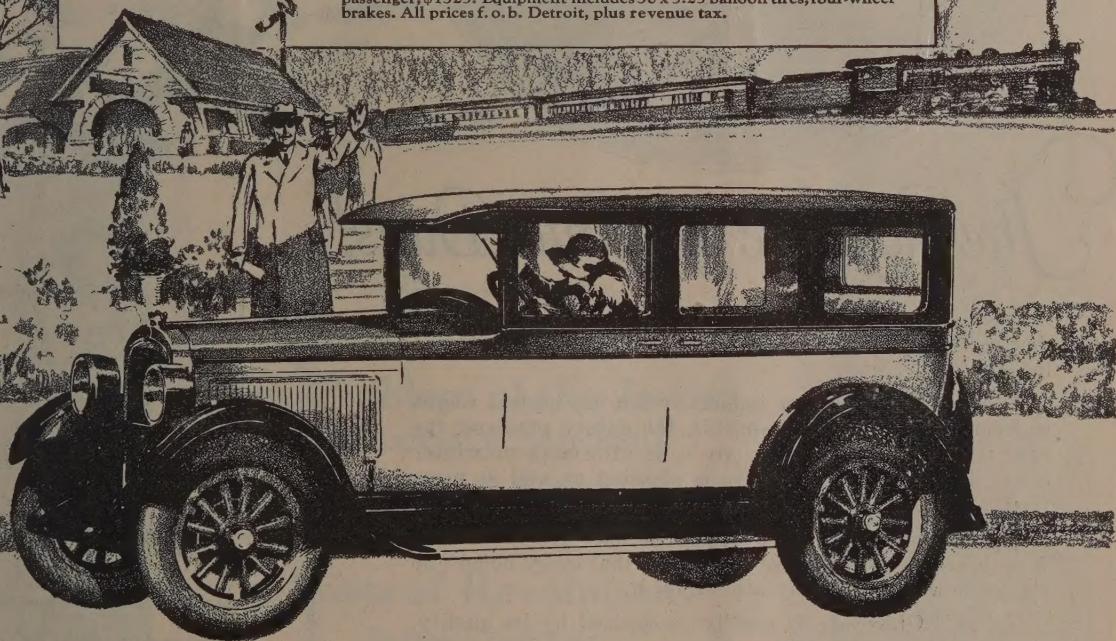
What do people want when they buy this Six? They want beauty, of course; style, comfort, modern features. But most of all, they want the manufacturing quality which has made Hupmobile famous—with the rare performance, the low costs, the almost unbelievable reliability which are the fruits of such quality. So they come confidently to the Hupmobile Six, assured beforehand that all their expectations will be realized.

## Modern and Complete

Thermostatic Heat Control • Gasoline Filter • 4-Wheel Brakes • Color Options • Vision-Ventilating Windshield • Clear Vision Bodies • Dash Gasoline Gauge • Force Feed Lubrication • Oil Filter •

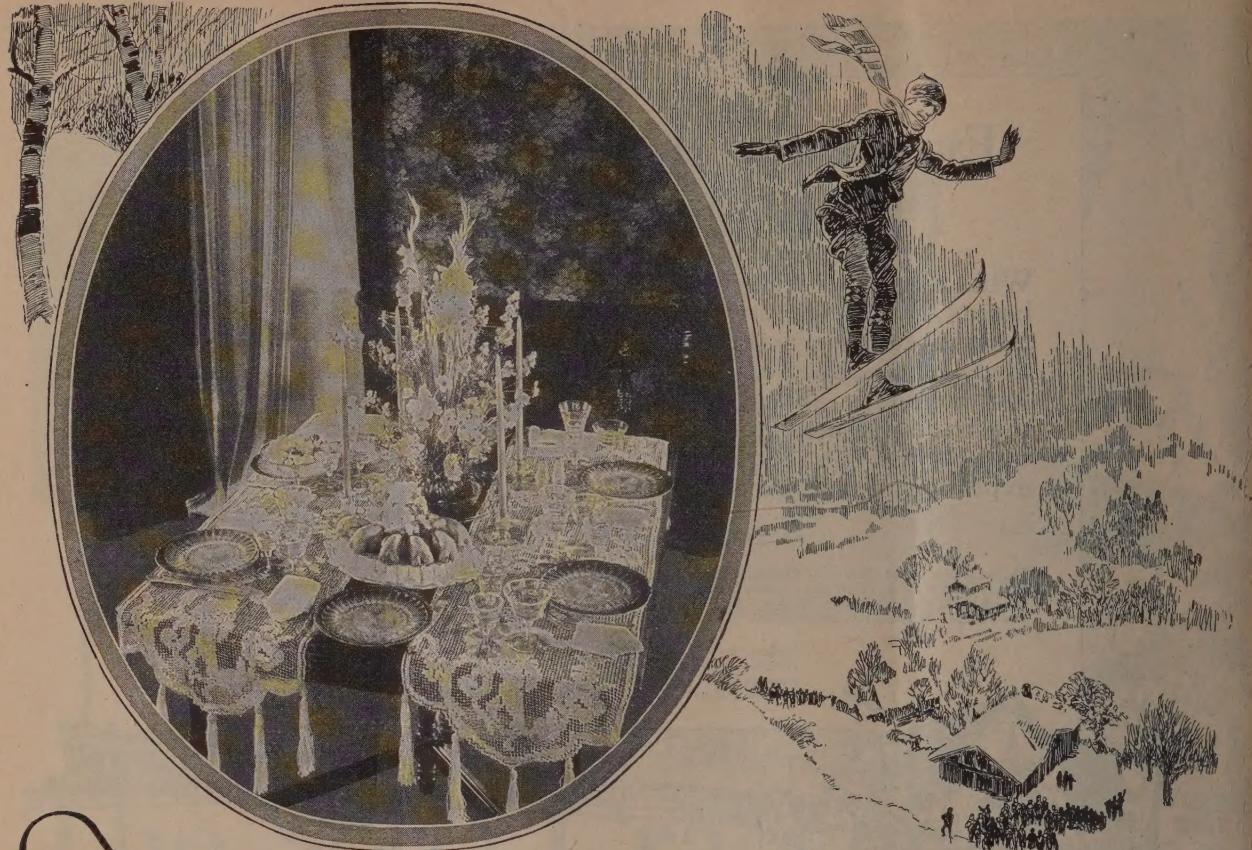
Mohair Upholstery • Rear View Mirror • Special Vibration Damper • Snubbers • Tilting Beam Headlights • Automatic Windshield Cleaner • Walnut Grained Instrument Board and Window Ledges

Sedan, five-passenger, four-door, \$1385. Coupe, two-passenger, with rumble seat, \$1385. Roadster, with rumble seat, \$1385. Touring, five-passenger, \$1325. Equipment includes 30 x 5.25 balloon tires, four-wheel brakes. All prices f. o. b. Detroit, plus revenue tax.



# HUPMOBILE

# Six



## The Rapture of Winter Days!

Crisp, clear, delightful days. An invigorating tingle that makes you glad you are alive. The joy of keen, thrilling sports!

And the long evenings indoors, when the hostess reigns supreme! The gleaming sparkle, the dainty patterns, the rare tints of fine glassware are a fit aftermath of winter days. The vogue of glassware is pleasing as well as practical.

Aristocratic homes can purchase no finer glassware than Heisey's—yet prices are so reasonable that every home—no matter how modest—may also enjoy it.

Heisey's Glassware is readily recognized by its quality, but the trade mark assures you beyond any doubt. Be sure to look for it when you shop. And ask your dealer to show you the rich *Flamingo* and *Moon Gleam* colors, now so much in vogue.

A. H. HEISEY & COMPANY, Newark, Ohio.

# HEISEY'S GLASSWARE for your Table



### Send for This Booklet

Glassware is not only the vogue for table service and decoration—it is also the *Fashion* for gifts. What is more delightful to give—or to receive—than a set of goblets or salad plates, or any of an infinite number of sparkling pieces of enchanting glassware!

In our booklet "Gifts of Glassware," you will find an alluring array of seasonable suggestions to solve the problem of "What shall I give her this time?" A copy is yours for the asking.